THE Lutheran Quarterly

olume VII FEBRUARY, 1955 Number 1

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

v.7
1955

Office of Publication, 18 Carlisle Street, Gettysburg, Pa. Entered at the Post Office at Gettysburg, Pa., as second-class matter under the act of March 3, 1879.

Published quarterly by the Editorial Council of Lutheran Theological Seminaries and continuing *The Lutheran Quarterly*, founded in Gettysburg as *The Evangelical Review* in 1849, *The Lutheran Church Review*, founded in Philadelphia in 1882, *The Lutheran Church Quarterly*, Philadelphia and Gettysburg since 1928, and *The Augustana Quarterly*, Rock Island, Illinois, since 1922.

Printed by the Times and News Publishing Company, Gettysburg, Pa.

Manuscripts should be addressed to the Editor, books for review to the Book Editor, subscriptions to the Circulation Manager.

Subscription $2.75 a year in advance; single copies 75 cents.

Editor
THEODORE G. TAPPERT
7333 Germantown Ave., Philadelphia 19, Pennsylvania

Managing Editor
A. J. ENGELBRECHT
1250 Nowata St., Dubuque, Iowa

Book Editor
WARREN A. QUANBECK
2245 Luther Place, St. Paul 8, Minnesota

Circulation Manager
PAUL M. LINDBERG
Augustana Theological Seminary, Rock Island, Illinois

EDITORIAL COUNCIL

Representatives of

LUTHERAN THEOLOGICAL SEMINARY
GETTYSBURG, PA.

LUTHERAN THEOLOGICAL SEMINARY
PHILADELPHIA, PA.

AUGUSTANA THEOLOGICAL SEMINARY
ROCK ISLAND, ILL.

CAPITAL UNIVERSITY THEOLOGICAL SEMINARY
COLUMBUS, OHIO

WARTBURG THEOLOGICAL SEMINARY
DUBUQUE, IOWA

LUTHER THEOLOGICAL SEMINARY
ST. PAUL, MINN.

AUGSBURG SEMINARY
MINNEAPOLIS, MINN.

CENTRAL SEMINARY
FREMONT, NEB.

CHICAGO LUTHERAN SEMINARY
MAYWOOD, ILL.

EVANGELICAL LUTHERAN SEMINARY OF CANADA
WATERLOO, ONT.

GRANDVIEW SEMINARY
DES MOINES, IOWA

HAMMA DIVINITY SCHOOL
SPRINGFIELD, OHIO

LUTHERAN SEMINARY
SASKATOON, SASK.

NORTHWESTERN LUTHERAN SEMINARY
MINNEAPOLIS, MINN.

SOUTHERN LUTHERAN SEMINARY
COLUMBIA, S. C.

SUOMI SEMINARY
HANCOCK, MICH.

TRINITY SEMINARY
BLAIR, NEB.

PACIFIC LUTHERAN SEMINARY
BERKELEY, CALIF.

AIMS AND POLICY

I. *Aim:* The aim of this quarterly shall be to provide a forum (1) for the discussion of Christian faith and life on the basis of the Lutheran confession, (2) for the application of the principles of the Lutheran Church to the changing problems of religion and society, (3) for the fostering of world Lutheranism, and (4) for the promotion of understanding between Lutherans and other Christians.

II. *Policy:* The editors will welcome contributions that are likely to be helpful in the furtherance of the aims set forth above. It will be required of such contributions that they be frank and fair in their discussion of moot questions; that they be free from controversial animus; and that their contents be of real scholarly and practical value to the readers. Difference of opinion between contributors, or between a contributor and the editors, does not of itself exclude articles from publication since the editors do not hold themselves responsible for the opinions of contributors.

THE LUTHERAN QUARTERLY

Volume VII FEBRUARY, 1955 Number 1

CONTENTS

THE NEED FOR A THEOLOGICAL RENASCENCE — *Karl E. Mattson* 3
ATONEMENT AND WORSHIP — *Axel C. Kildegaard* 8
PREACHING IN LENT — *Edmund A. Steimle* 20

NOTES AND STUDIES

The Ransom Saying of Our Lord — *J. Benjamin Bedenbaugh* 26
A Study of Isaiah 9:2-7 — *Lars G. Rignell* 31
The Dogmatics of Paul Althaus — *John Robert Van Pelt* 35
Critical Requirements of the Lutheran Ministry — *J. Milan Kolarik* 38
Paul and Preaching to a Military-Minded America — *Leslie Conrad, Jr.* 44
Stewardship—Roman, Calvinistic, Lutheran — *Wilfried Tappert* 47
A Goddess in Protestant Worship — *Paul Brinkman, Jr.* 50
Church Life Fifty Years Ago — *Walter C. G. Veit* 52

LIFE AND THOUGHT IN WORLD LUTHERANISM

Sweden: High Church Movement vs. Confessions — *Eric H. Wahlstrom* 57
Denmark: New Hymnal in Denmark — *Johannes Knudsen* 59
Norway: Church and State in Norway — *Iver Iversen* 62
Finland: Literary Finland — *Jacob W. Heikkinen* 66

CORRESPONDENCE AND COMMENT

Mary Baker Eddy and Christian Science 69
Our Christian Task in India 76

BOOK REVIEWS AND NOTICES

Outler, *Psychotherapy and the Christian Message* (G. H. Muedeking) 78
Hiltner, *Sex Ethics and the Kinsey Reports* (George W. Forell) 80
Hordern, *Christianity, Communism, and History* (T. G. Tappert) 82
Bonhoeffer, *Prisoner for God* (Amos J. Traver) 82
Christology of the Later Fathers (Abdel R. Wentz) 83
Koenker, *The Liturgical Renaissance in the Roman Church* (T. G. Tappert) 84
Forster, *Zion on the Mississippi* (T. G. Tappert) 84
Welsford, *Life in the Early Church* (W. D. Allbeck) 85
Johnston, *The Development of Negro Religion* (Karl H. Hertz) 85
Soper, *Highways to Faith* (C. C. Madsen) 86
Schisler, *Christian Teaching in the Churches* (Ralph D. Heim) 87
Lotz, *Orientation in Religious Education* (Donald F. Irwin) 87
Jaarsma, *Fundamentals in Christian Education* (Ralph D. Heim) 88
Bowie, *Preaching* (Henry H. Bagger) 89
Nelson, *The Cross Is the Key* (Henry H. Bagger) 89
Beck, *The Ceaseless Quest* (Harry F. Baughman) 90
Force, *Our Refuge and Strength* (Harry F. Baughman) 90
Segerhammar, *They Talked with God* (Henry H. Bagger) 90
Weatherspoon, *Sent Forth to Preach* (Ulrich S. Leupold) 91
Hoelty-Nickel, ed., *The Musical Heritage of the Church* (A. A. Jagnow) 91
Choral Readings for Worship and Inspiration (A. A. Jagnow) 92
Anthems for the Junior Choir III (A. A. Jagnow) 92
Thomassen, *Beyond Today* (Bernhard Christensen) 92
Reynolds, *An Adventure with People* (C. C. Madsen) 93
Gedat, *They Built for Eternity* (W. G. Tillmanns) 93
Baumann, *To See Peter* (Henry P. Suhr) 94
Bonnell, *The Practice and Power of Prayer* (Lowell J. Satre) 94
Harkness, *Be Still and Know* (Lowell J. Satre) 95
Brink, *God Speaks* (Lowell J. Satre) 96

CONTRIBUTORS

KARL E. MATTSON is president of Augustana Theological Seminary, Rock Island, Illinois.

AXEL C. KILDEGAARD is dean of Grand View Seminary, Des Moines, Iowa.

EDMUND A. STEIMLE is professor of Homiletics in the Lutheran Theological Seminary, Philadelphia, Pennsylvania.

J. BENJAMIN BEDENBAUGH is instructor in Bible in Newberry College, Newberry, South Carolina.

LARS G. RIGNELL is associate professor of Biblical Literature in Hamma Divinity School, Springfield, Ohio.

JOHN ROBERT VAN PELT, a Methodist, is professor emeritus of Systematic Theology in Gammon Theological Seminary, Atlanta, Georgia, and is now residing in Des Moines, Iowa.

J. MILAN KOLARIK, pastor of St. Paul's Church, Braddock, Pennsylvania (Slovak Evangelical Lutheran Church, Synodical Conference), completed a doctoral dissertation in the University of Pittsburgh, an abstract of which is published here.

LESLIE CONRAD, JR., is executive secretary of the United Lutheran Church's Luther League of America.

WILFRIED TAPPERT is pastor of St. Paul's Church in Mount Vernon, New York.

PAUL BRINKMAN, JR., whose special interest is religious education, is living in semi-retirement in Portland, Oregon.

WALTER C. G. VEIT has spent most of his fifty years in the ministry in Zion Church, Easton, Pennsylvania.

Reporters on "Life and Thought in World Lutheranism" in this number are ERIC H. WAHLSTROM, professor of the New Testament in Augustana Theological Seminary, JOHANNES KNUDSEN, associate professor of Church History in the Chicago Lutheran Theological Seminary, Maywood, Illinois, IVER IVERSEN, professor of Church History in Luther Seminary, St. Paul, Minnesota, and JACOB W. HEIKKINEN, professor of the New Testament in the Gettysburg Seminary, Gettysburg, Pennsylvania.

Among the reviewers in this issue are W. D. ALLBECK, professor of Church History in Hamma Divinity School; HENRY H. BAGGER, president of the Philadelphia Lutheran Seminary; HARRY F. BAUGHMAN, president of Gettysburg Seminary; BERNHARD CHRISTENSEN, president of Augsburg College, Minneapolis, Minnesota; GEORGE W. FORELL, professor of Religion in the State University of Iowa; RALPH D. HEIM, professor of Christian Education in Gettysburg Seminary; KARL H. HERTZ, professor of Sociology in Wittenberg College; DONALD F. IRVIN, professor of Christian Education in Chicago Lutheran Seminary; ALBERT A. JAGNOW, professor of Church History in Wartburg Theological Seminary; ULRICH S. LEUPOLD, professor of the New Testament in Waterloo Theological Seminary; C. C. MADSEN, professor of Practical Theology in Trinity Seminary, Blair, Nebraska; GEORGE H. MUEDEKING, instructor in the Pacific Lutheran Seminary; LOWELL J. SATRE, professor of the New Testament in Luther Seminary, St. Paul, Minnesota; WALTER G. TILLMANNS, associate professor of Modern Languages in Wartburg College, Waverly, Iowa; AMOS JOHN TRAVER, professor of Practical Theology in Hamma Divinity School; ABDEL ROSS WENTZ, professor of Church History in Gettysburg Seminary.

19359

The Need for a Theological Renascence

By Karl E. Mattson

IN THE MINDS of some pastors and many laymen in America today the study of theology is rather sadly in disrepute. Though the Lutheran Church in America exhibits a deeper consciousness of its theological foundations than any other denomination, with the possible exception of the Roman Catholic Church, yet even the Lutherans in America have not escaped the influence of the contemporary temper and mood of American life.

Visitors from Europe are more apt than Americans themselves to describe this temper and mood as activism. How shall we characterize and describe this attitude of mind? It is, first of all, an outlook that makes the mere mention of theological pursuits, or the theological task of the church as an integral part of its life, the occasion for a host of objections. Theological tasks are boring and not exciting. The real task of the church is work, or action, not theological reflection or speculation. "Why bother about a musty set of definitions and teachings?" a layman remarks. "My experience with theologians drives me to the conclusion that they spend so much time in hair-splitting that they never seem to accomplish anything. Why spend so much time in arguing about distinctions when the real challenge of our age is to act and to decide?"

Life (and life in the church is no exception) is so filled with a round of meetings and activities that somehow there is no time to read, to think, or to meditate. A second layman says, "I don't know what the church is all about, but it does seem to be dedicated to some very fine principles. I suppose we had better leave the real understanding of the church to the theologians and pastors, whose business it is to comprehend these things."

This mood and temper of American life has inevitable results in any theological conversation between Europeans and Americans. The European, usually too polite to say so, is quite convinced that though the American appears to be both busy and successful, he can never justify, or even understand, his own actions. The American, on the other hand,

suspects that the European has never quite come to grips with our present life and situation.

This essay is an attempt to assess the weakness and strength of the American activistic pattern and its consequent influence upon theological thinking in America. Our brethren from Europe are tremendously impressed with the dynamic power and breadth of American church life. A recital of our statistics on church membership and giving can be very convincing. Surely these statistics should be given a respectful hearing. Church membership and participation in the organizational structure and life of the church is tremendously on the upswing. The life of the average congregation, in all its multifarious activity and relations, is truly challenging.

Yet, as Christians, and more specifically as Protestants and Lutherans, we must ask ourselves the question, "How much of this participation in the organizational structure is a real embodiment of the Spirit of God? How much of this activity arises out of the power generated by the Gospel itself? How much is directly traceable to purely secular motivations?" The fact that we call an activity by the name "church" does not, in and of itself, guarantee that it is Christian. As a corporate unit the church will never arrive at a place where its motivations and dynamics of power are not mixed, but too great a misreading of the nature of our corporate life may have very negative consequences.

While the activism of the church in America is a truly impressive fact, and should not be minimized, we must at the same time state that it exhibits at least three fundamental weaknesses. The first is its superficiality. Activity and organization become ends in themselves, move in a vicious circle, and ultimately defeat themselves. The second weakness is lack of God-consciousness. The church is conceived as a human activity and as a work of man, and the living sense of God at work in his church is apt to be obscured and dulled. The third weakness is lack of purpose and a sense of direction. It is possible to take refuge from the difficulties of thought in the opportunities for action. There is much work being carried forward without a living sense of the goal toward which we are striving. Some building is being done without much knowledge of the nature of the house.

The haunting fear remains that at least part of our so-called Christian work is not much more than a reading of the benediction over things as they are. Still more disturbing to a Lutheran is the fact

that the most cherished doctrines of his church—the great insights of the Reformation which have recently been named "the Protestant principle"—are apt to make him most suspicious at this point. It was because a human organization and human formulations and statements had arrogated to themselves the prerogatives that belong only to God that Luther made his challenge and protest in the name of the God of the letter to the Romans. When the activistic mood begins building the Kingdom of God, forgets the sinfulness of its own endeavors, and conceives of the church as a human activity, we must repeat Luther's challenge and protest and direct it against ourselves.

But let us be even more specific. A thoughtful member of the average American activistic church cannot escape asking questions such as this: "How much difference does the ministry of the church make in the life of the individual and of the community?" Candor and honesty compel him to answer, "At times, very little." He discovers that the life of the Christian congregation often is placed on the same level as membership in a club or voluntary human organization, and that a living sense of the divine character of the life of the church is strangely absent.

Motivations arising from class consciousness, social position, or nationality are often stronger than the sense of belonging to a universal fellowship whose head is Christ. He also asks, "How living is the awareness of the fact that it is ultimately God who must build his church?" Is not our reliance more often on our own strength and our own ability to see things through and carry them forward to their final completion? Too often the Christian faith is affirmed, using the orthodox, classical phraseology, and then denied in almost the same breath as we begin using the language of the day, thereby proving that we have neither understood nor applied what we affirm in the historic creeds. Is the renewed urge toward expansion in all branches of Lutheranism in America to be interpreted as a very natural tendency toward human imperialism, or is it driven by the compulsion that arises out of the Gospel itself? Any reading of the contemporary church situation in the United States, coupled with the insights of Lutheran theology itself, inevitably brings one to the conclusion that neither motive is absent.

The Lutheran Church in America must, of necessity, maintain its belief in a God who is active and at work in contemporary life and events, but at the same time it must abandon an unconscious attitude

which deifies activity and organizations for their own sake. If the description of the church given above contains even a modicum of truth, then the church has a real task in maintaining and recovering its essential life. We must recover and deepen our sense of the Father of our Lord Jesus Christ at work in his church. The task will require, not less activity, but considerably more listening. We must learn to differentiate between purely secular and Christian activity. Activity for its own sake must be replaced with work that is really conscious of God, and we need a much sharpened awareness of that which is the basis of the Christian fellowship. The result would be a church whose work and activity would have a much sharper cutting edge. Our tremendous list of activities might even begin to make a profound difference in our own lives and in the lives of those around us.

The contemporary mood and pattern of American life is thus inevitably driving us toward theological questions. As soon as we begin to ask questions such as these—"How can we recover our God-consciousness? What is to be classed as secular and what is to be called Christian activity? What are we seeking to accomplish by our work?" —we are driven to the theological foundations of our corporate life. The same emphasis on activity and on the primacy of activity that moved the theological quest to the edge of the circle has created a situation that is crying out for a theological answer.

In spite of its weaknesses, the activistic temper has at the same time made a real contribution. A note of envy may generally be detected in a European churchman's voice as he speaks of our program of evangelism and stewardship. Overtones of awe are detected as they speak of the participation of the average American church member in the life of the church. No American churchman would seriously advocate a more quietistic attitude. At the same time, the suggestion that we must do more than accept the mood and pattern of contemporary American life is well taken. We have no other alternatives but to accept the activistic pattern and transcend it by buttressing our work with adequate theological foundations.

It is exactly at this point that American Lutheranism faces its greatest opportunity. It is exactly at this point that the possibility for the development of an American Lutheran theology is found. One of the tasks of any theology is to mediate between the proclamation and the situation to which it addresses itself. A theology will never be

American, in the sense of facing the American situation, if it does not address the strength and weakness of the whole activistic pattern.

If the above analysis is true, then we have delineated some of the characteristics of the American Lutheran theology that is on the horizon, or immediately beyond it. The reason why the earlier scholastic theology, so characteristic of the nineteenth century, became sterile and irrelevant is that it cannot successfully address the average American. A theology based on the Aristotelian insight that thought is the primary and important activity does not speak to the average American who believes that even more important than thought is the necessity of acting and deciding. For the same reason none of the contemporary Lutheran theologies of Europe can be imported successfully without being naturalized, since they never quite understand, or address, the prevailing temper of American life. Above all, the emerging American Lutheran theology must be relevant, both to the life of the church and the life of the community. Its impact on the whole American scene will be dependent on the interest it can elicit in the Lutheran Church itself, as well as in the total of American Christendom. The mind of America requires that we demonstrate the relevance of what we are saying if we are to gain a respectful hearing.

Two answers have been characteristic of large sections of Lutheranism in America. Theology is an integral part of the life of the church and our first duty is to preserve our heritage! Theology had best be forgotten, or at least left to the expert, since it is largely irrelevant to the real tasks and challenge of our age! Neither answer has proved satisfactory. It remains for us to realize that Christian warfare has a theological front, and without a living theology our activity will become secular and self-defeating.

Atonement and Worship

By Axel C. Kildegaard

THE WORK of the theologian parallels that of the preacher. The vocabulary and overall concepts of their respective audiences may differ widely, but both seek to discover the relevancy of the Gospel to the age or to what Paul Tillich calls "the situation." This is by necessity, then, a discipline ever new. As the theology of yesterday spoke to its unique point of history, it can never be completely decisive and relevant to this day. The theology of yesterday and the day before is a matter of concern to us inasmuch as history itself is an ongoing stream; every moment new, yet the sum of all past moments. The history of doctrine is the history of the relevancy of the creative purpose of the Gospel as grasped and communicated by the minds of men. But by the same token we are true to the theological tradition to which we belong only when we wrestle with this in order to obtain a blessing now, in order that we today may erect a monument to our God who is in this moment even though we may not know it.

It is a strange phenomenon of our time that so much of the church regards its theologians with a certain measure of scorn. Those who try to relate the issues and concepts that faith considers essential with the climate of opinion and events that make this day are commonly classed, to be charitable, in the category of interesting but unnecessary luxuries. It is diverting to escape occasionally into the abstract intellectualisms of theology, and everyone on some occasion enjoys being intellectual; but in the final analysis, theology neither cuts ice nor sells potatoes. Clergy and laymen alike often regard the seminary faculties with mixed approval. A certain amount of historical and systematic theology is necessary to weed out some hare-brained ideas and get those young radicals among the students into line. But it is far more useful to know the Bible. Practical theology is even more to the point—teach those fellows some psychology, how to work with a parish, and how to conduct services.

It is not my purpose at this time to look for the roots of this situation, interesting as that quest might be. It is rather to present a thesis

which demonstrates that theology is not peripheral but central to the life of the Christian community. The question is not whether theology is significant to us in our common life of worship as Christians. We cannot escape the moment in which our lives are involved—nor can that moment be comprehended if divorced from God's creative purpose for us. The question is rather what theology is evidenced in that communal expression of faith which is our public worship. The key or motif of any particular Christian tradition is found in the doctrine of the atonement which it confesses. We shall consider three traditions of Christendom by reviewing the broad outlines of three theories of the atonement and indicating how these express themselves in the corresponding traditions of worship. We shall concern ourselves with three such divergent expressions as the Roman Catholic, the modern liberal, and the Lutheran. In such an ambitious undertaking we can only sketch in some of the background and implications of our thesis.

Many theories of the atonement have been advanced during the history of Christian thought. All reflect the historical period in which they were conceived and the imperative that the Gospel must be given a contemporary expression. Fortunately, the Christian community has never absolutized any such theory into a dogma or an orthodox article of faith. A connection between redemption and the cross has always been assumed, but the discussion of this relationship has ranged from a legalistic, objective, even magical consideration to an equally legalistic, subjective, and simply moral treatment. Somehow, however, a classification on those negative terms is difficult because all the various classic expressions have their positive insight and the Spirit of God has made use of and transcended our human categories. For the sake of simplification and at some risk, we shall briefly consider a few typical views and their consequences.

The ransom and substitutionary theories can serve as our examples of the objective theories. The first of these uses the imagery of its day as it considers Christ on the cross a ransom paid to the devil, to whom man is in bondage in consequence of the fall. Its profound insight lies in the recognition of the tenaciousness of evil's grip on man and of the fact that emancipation comes only by divine action. The devil has not always been a reality recognized in history, but whenever man has wrestled most seriously with the problem of malignant evil, this name has been recalled and recovered. On the other hand, the ransom theory

has little respect for the native wisdom of the devil, despite the cunning usually attributed to him. He is duped into a bargain that is pointless because he cannot hold Christ. Similarly, the substitution theory pictures a price to be paid—but here to God. On the positive side, this recalls the reality of the estrangement between man and God and the terrible cost necessary to overcome it. Forgiveness of sin by the grace of God can never be confused with the toleration of sin by the justice of God. On the negative side, however, this suggests an impossible dualism within the Godhead between his justice and his love. It also suggests a legalism quite opposed to the very nature of the incarnate Lord.

In spite of their doctrinal and devotional wealth, the most telling poverty of the objective theories of atonement lies in the realm of the Christian life. If atonement is objectively accomplished in an event 2,000 years ago, does this not approach reliance upon a magical and non-personal event? Objective theories of the atonement are always in danger of operating only in some abstract and rarefied atmosphere where theologians supposedly love to spin the speculative webs that have little meaning to a man's relationship to his neighbor. From time to time the opposite emphasis has then arisen in the history of theology and has recognized primarily moral man. There are many variations of these subjective theories, but the general emphasis is upon the example of Christ rather than the act of Christ. By his complete loyalty to the messianic cause, and because he was the prototype of eternal purity, his death has salvatory meaning. It saves because it shames us into penitence and the realization that we, too, are among those who crucify him. Such penitence is the condition of reconciliation. And here is the subtle danger: that our repentance becomes the ground of our salvation and that God's action is minimized!

This would suggest that neither the objective nor the subjective theories are an adequate expression of the Christian faith, but that both have to be incorporated into our thinking. The initiative and the action is God's, yet the realm of activity must be in man. The Christian doctrine of the atonement remains a mystery, but it must not be discussed as simply a magical hocus-pocus. Nor is Jesus of Nazareth Christ if he is only the teacher and model for man to imitate. Atonement must recognize the seriousness of the cause of separation, which is sin, and it must unite what is separated!

The communal worship of the Christian church has from time to

time reflected various theories of the doctrine of the atonement. Which comes first—liturgy or theology? Liturgy has been described as theology in action, and theology as the distillation of worship. Nowhere is this relationship more demonstrable than in respect to the doctrine of the atonement. Liturgy and theology are as inseparable as language and thought—the one is expression and the other content.

In order to arrive at a more satisfactory theory of the atonement, our primary source is the historic and pristine worship of the Christian community. In order to teach the basic tenets of Christian theology, our primary means must be through our worship. Theology and liturgy are simply two facets of the same activity—the life of the community of believers, a life which is both action and articulation. Theology apart from liturgy becomes abstract scholasticism, a speculative and dead metaphysics. Liturgy apart from theology becomes incommunicable enthusiasm, a speaking in tongues which has very little nourishment for life. Actually, there is no worship in which some understanding of both liturgy and theology is not evident. Of every liturgy one must ask, What is the theology here in action? Of every theology one must ask, How may this be expressed in action by the community of believers?

The worship of the early Christian community grew out of the experience of the objective Christ whom the Christians remembered: his teachings, his miracles, his death, and his resurrection. But Christ was not only remembered. The objective fact of Christ was quite insufficient without something else: a subjective appropriation which marked the actual birth of the church. The wounds of Christ were one fact, but more than these was involved when Thomas cried out, "My Lord and my God." Thomas also saw himself in relationship to the risen Lord. This is subjective appropriation. The objective fact of Christ was viewed and evaluated through the experience of Pentecost, when this fearful little remnant became a power community. The events of the historic life of Jesus were interpreted and preserved for us through the perspective of Pentecost, and that fact makes the New Testament something other than secular history.

In our worship Christ is not a personality of a secular and long past historical sequence. He is, and he is now! The objective fact of God's action in incarnation and atonement was not complete until the eternal qualities of these became manifest in the worshiping community created at Pentecost. Objective and subjective theories of atonement are

for this reason all inadequate as expressions of the complete fact. To borrow Hegelian terminology, the discipleship of the apostles and personal reliance upon the Holy Spirit, or the objective and the subjective experiences, are the thesis and the antithesis which are taken up in the true synthesis which is the reality of worship.

The key to the doctrine of the atonement to which this leads us is the Holy Communion in the early church. The sacrament does not receive its strength from the intense nostalgia that naturally would recall that hour which was the most intimate experience shared by the Master with his disciples. There are of course undertones of this. But Holy Communion meant even more because it was celebrated in the perspective of Pentecost. The living and atoning Christ was operative in the worship of the church when his body and blood were shared in the eucharistic meal.

On that last evening when Christ was gathered with his disciples, he announced a new covenant of which he was himself the bond and the essence. They whose whole lives had been formed and lived in the context of the covenant idea must have been stirred profoundly by this reference to a new covenant. But they could not possibly have understood, for the final dimension of time was necessary. The new covenant, as proclaimed, was the betrothal to be sealed on the cross. The wedding embrace of Christ and his bride, the church, which gave meaning and content to the proclamation, came not until Pentecost. Whereas the old covenant had been ethnic and of this world, and its central word was the law, the new covenant was the basis of a faith community, universal by implication, of eternal meaning, whose central word was grace. It was a promise and prophecy on Holy Thursday; it was a promise and anticipation as the resurrected Christ prepared his followers prior to his ascension; it was a promise and a fact on Pentecost.

The proclamation, the anticipation, the fact are all by the grace of God. They are the characteristic marks of Christian worship. They constitute the hope, the longing, and the fellowship which are the setting and stuff of the atonement. That God can restore man to sonship through his own son who became one with sinful man, even to the extent of dying the death of a criminal, this is the wonder of the atonement. It is a fact which has as a necessary and inescapable prelude the miracle of the incarnation and which receives its fulfillment in the worship of that new community wherein Christ continues to live. The mark

of the atonement is the mark of the cross, the sign of division and utter loneliness. But the consequence of the atonement is the victory of Easter and the promise of the resurrected life. The whole Christian ethic is perhaps best described by the doctrine of the atonement—that men might be one—but the worship practices of that community which has its origin in this fact peculiarly dramatize its genesis.

This third viewpoint which we have been discussing is simply summarized in these words by Emil Brunner: "We know of no other will of the Creator than that which has destined me for existence in love, and this means existence in community. Severed from this connection with the community, all the gifts of the Creation are misused."[1] If the primary work of the atoning Christ was to proclaim and initiate the Kingdom of God, then this remains his primary activity in our midst. The Kingdom of God is our reality through faith; it is, and it is yet to be as it is ours in hope. This suggests that the theology of the Holy Community and the continuing atoning work of Christ are a covenantal or communal activity. These words bring to mind something which I believe has been paramount in the thinking of our church—the centrality of congregational life.

II

The relationship between theology and liturgy is demonstrated in the three contrasting traditions to which I have referred. The first of these, Roman Catholicism, ambitiously attempts to make the objective theory contemporary. The Roman Catholic mass is perhaps the clearest dramatization of a particular theory of the atonement. It has frequently been observed that the two most imposing structures of medieval worship are the cathedral and the mass. Cathedrals have proved vulnerable to our modern bombs, but the mass remains substantially the same. Symbolism and allegory run riot in any description one is likely to find of either. The cathedral and the mass seem to rival each other in mystical intricacies, and there is immediate danger whenever the attempt is made to characterize them simply and briefly.

However, I believe that we can see in the mass an elaborate expression in action of an objective theory of the atonement. But the Roman Church has sought to avoid the concept that nails the doctrine

1 Emil Brunner, *The Divine Imperative* (Philadelphia, 1947), p. 315.

down to a point of history long past. The mass re-enacts and thus makes contemporary the sacrifice of Christ that atones. Throught an order of the priesthood the church offers the propitiatory sacrifice. In the mass the bread and wine have been miraculously changed to the very body and blood of Christ. This has been done by divine power which only the priest can invoke. The oblation and consecration renew in a bloodless manner the sacrifice of our Lord on Calvary. The consecrated host on the altar must be reverenced as the body of Christ on the cross. It has the properties of Christ's body and is in fact a sacrifice. At his ordination every priest receives a paten and a chalice with the words, "Receive the power to offer sacrifice to God and to celebrate mass both for the living and for the dead." Reed comments, "With such a theory the Lord's Supper ceased to be a sacrament to be administered and became a sacrifice to be celebrated with all the dramatic and symbolical elaboration possible."[2]

The high point of this service gradually became the consecration, and specifically the supreme moment occurred with the elevation of the host. It became more important to witness this than to receive Communion. The magical, objective atonement re-enacted is a spectacle to be celebrated not only daily but even hourly as the hierarchy carries the "ministry" of the church to the Lord!

A great deal of the theological energy of the Reformation was directed specifically against this concept of the mass. Although a study of this attack is beyond the scope of this article, I shall simply name three early occasions that I believe remain descriptive of Luther's views of worship. In a sermon of 1516 Luther declared that the "hearing of the Word" is more important than the "hearing of the mass." In 1520 he published a *Treatise on the New Testament, that is, the Holy Mass,* and here the Word of God is given its pre-eminence. Man cannot begin and lay the first stone, but God's Word is the foundation on which man must build. The chief thing in the mass is the Word—"This is my body, this is the cup of the New Testament in my blood, which is shed for you for the remission of sin." This is the gift (forgiveness of sin) and this is the means (Christ). But, says Luther, the real meaning of the mass has been twisted into the very opposite. Rather than a gift of grace from God to man, it has come to be regarded as a meritorious work, a sacrifice, a gift of man to God.

2 Luther D. Reed, *The Lutheran Liturgy* (Philadelphia, 1947), p. 58.

Only a few months later Luther spoke even more strongly in the work *On the Babylonian Captivity*, where he asserts that the Lord's Supper has been distorted in three ways: (1) The withholding of the cup from the laity, (2) the absurd doctrine of transubstantiation, and (3) worst of all, the distortion that makes God's gift a sacrifice which men make to God. The mass, which is the heart of Roman worship and a dramatization of the Roman concept of the atonement, Luther calls idolatry.

Having now considered the objective theory of the atonement in terms of worship, let us look at the other side of the coin. This we can do very briefly. Most Christians would regard the very opposite of the elaborate and liturgically refined Roman worship to be found in modern liberalism. Here the figure of Christ has been shorn of theological and liturgical vestments. To put the result most concisely, we are to worship Christ by emulating him. As he was gentle yet adamant, courageous yet forgiving, reverent yet bold, responsive yet fearless, so must we be if we would find salvation.

The highest expression of this ideal son of man (and for that reason son of God) is found in his crucifixion and subsequent victory. This is the Christ, the spirit of whom must be triumphant in our lives in order that we might, as did he, overcome our cross and know the victory. This is a mystical and religious phenomenon which, strangely enough, has the very same result for the liberal as it does for the Roman Catholic: the act of God in Christ is again secondary to the acts of men, and the criticisms of the mass which have just been mentioned are equally valid here. Atonement is a consequence not of a sacrifice objectively given, but of the subjective commitment of man. Christ and the atoning act of God have been supplanted by something commonly and misleadingly called the "spirit of Christ."

The doctrine of works also prevails here. The resultant worship is quite naturally to be described in terms of psychological techniques. A premium is placed upon religious effects, and all the music, dramatics, lighting, etc., which produce the desired effects are for that reason considered valid. Today there is even a return to some of the ancient liturgical forms because of their classic beauty. I do not believe that there is much reason for hope here on the part of those who are really interested in liturgical reform. Liturgy, as I have already observed, is intimately related to theology. Consequently it is embarrassing to hear

talk of adding altars and wearing vestments because these encourage the religious emotions and sentiments.

It has occurred to me that an oldtime shoemaker would be similarly amused and even embarrassed at moderns who gush over his quaint cobbler's bench and make it into a coffee table. Why? Because he knew its *functional purpose*. I believe that the most common comment that is heard from lay people, and even from some clergymen, with respect to liturgical developments has been in this same vein. People have remarked that they did or did not *like* it. These observations are really secondary to the real criterion: Does it or does it not give articulation to our theology. I cannot say that I, for one, particularly *like* to confess my sins at every service, but in order that it may be truly worship—that is, theology in action—I am convinced that I must do so!

The subjective theory of the atonement in worship resolves itself ultimately into a religiosity which man offers to God. This has sometimes been called non-liturgical worship, but technically this is a misnomer. There is no gathering for purposes of public worship which does not express a theology of a sort, however inconsistent and questionable this may be. As such, by our definition, it has a liturgical character, however inconsistent and questionable this may be.

The third alternative is in contrast to both worship patterns that we have considered. The word that I have used to indicate an approach to the atonement that is neither objective nor subjective, but both, is as equally descriptive of a liturgy as it is of a theology. The communal or covenantal concept in worship suggests that here is a unique community, that it was and is the task of Christ ever to create it anew, and that it is actually the object and the subject. The life of this community proceeds from its worship. Christ is incarnate as the constant and atoning purpose of God. It is not an incidental business that the holy community is about when it is at worship. We do not even worship because we should do so. It is rather that in this activity is found the genesis and the actual creation of the community; through the means and realities about which this remnant gathers, it becomes the agent of God's will to its particular moment of history.

There is always a "nowness" associated with the holy community, a "nowness" which can never be finally achieved in this present creation. Such final achievement is its constant hope and promise when it longs for the new creation of eternity. But in history it is always of

the moment, and it stands always in need of that Word of God which creates it ever anew. It hears this Word at the baptismal font as a word of adoption; it hears it from the Scriptures, which it has reverenced as the first fruit of its life in Christ; it hears it in preaching, which brings the cutting edge and the comforting strength of the Gospel to our particular moment of history; and it hears and shares it at the Lord's Table, where the Word is identified with Christ himself.

The Word of God is always heard from the cross in the sense that the holy community never attains its completion independent of the crucified Christ. We cannot idealize and absolutize any of our own orders or ethics or institutions as if to say, "This, finally, is good," for this is to claim that we are the Crucified and never to recognize ourselves among the crucifiers! This is the most vicious and horrible of hypocrisies. As a worshiping community we stand in need, as creatures of division or sin, but also in hope, as participants in the righteousness of Christ. As an earthly community we are broken, even as the divisions among churches symbolize. But as a holy community we participate in a unity, even as we are recipients of the atoning Word. Knud Hansen remarks in a little book about the Christian faith that the unity of the church should not be thought of as a goal because its unity is never created by man. Rather, its unity is simply this, that where the Word of Grace comes to me, I hear it at the same time as a Word to my neighbor, whoever he may be. The unity of the church exists in or through its worship. The Word of God is always creative.[3]

To such worship we must come as we are, without false pretenses, as if we did not need that healing and restoration which we are there offered. We come in a specific manner, and we receive certain gifts. In order to give expression to this holy and creative conversation,[4] one of our members is called to be a spokesman so that there may not be chaos or anarchy but constructive order in this holy exchange. The call is from the congregation, but this is to say that it is also from God, and while the responsibilities of the one who is called to minister are directed both to man and to God, they can never be contradictory. The service that he renders uses his own personality and gifts, but these are only means. As an ego, he is nothing here. To fulfill his role he

3 Knud Hansen, *Den kristelige troslaere* (Gyldendal, 1948), p. 171 f.

4 The more dramatic word "encounter" might also be used. I have kept "conversation" because, although it is a weaker word, it indicates the orderly progression of our worship.

seeks to lose himself as, with John the Baptist, he points always to One far greater. Incidentally, this is the most convincing argument, to my mind, for the minister's wearing of vestments. The minister is not vain when he makes use of such means with a proper intention. It is more plausible to consider him vain if he is reluctant to find his place as a servant and rejects such symbols.

Through this spokesman, the minister, the congregation speaks and is spoken to. There is a natural progression in this conversation, as there is in any real conversation. We prepare ourselves and then approach the anticipated and creative Word of God with a profound sense of need. How else could man ever approach God except with a confession of sin upon his lips and a confidence that God will respond to that confession? We recognize the leadership of the one to whom is entrusted the responsibility and privilege of being a spokesman. We gather our prayers around the particular needs of the day. We confess the basis of our right to assemble as we rcall the covenant of our baptism. We bring our gifts and we lay all our concerns and hopes and longings open before God as we pray the prayer of the church and that prayer that he has taught us. These are the things which we must say in this conversation—and except for our confession of faith, our spokesman speaks for us. Yet they are not his prayers or his confession, but those of the congregation.

In like manner the Word of God comes to us through the lips of the minister in the absolution, the salutation, the reading of the Scriptures, the preaching, and the benediction. This is most obvious in the benediction, for the pastor does not bless us, but it is God who sends us forth with his blessing upon our restored lives. It is of course obvious that the entire exchange is marked by a joyousness of praise and thanksgiving. Music is a means of expressing this as the congregation sings its hymns and makes its responses.

In a very literal sense our worship is a reliance upon the words of Christ that where two or three are gathered in his name, there he will be in their midst. Christ is there—not in some mystical or spiritualistic sense, nor in some manner that is subject to psychological analysis or manipulation. He is there in the Word of God—and only this presence defines our assembly as that of the church. The church is the body of Christ, and the body finds its articulation in the head, which is Christ.

The questioning of theology as a necessary activity of the church

(with which our observations began) is always followed by the same questioning of liturgy. Old forms may cling for a while and even enjoy a revival—as if they were called upon to fill a vacuum. But theology and liturgy are functionally inseparable, and the one cannot long survive without the other. The only true liturgical interest is that which grows out of real theological insight. The only meaningful theological inquiry is that which also seeks its expression in the worship of the Christian community.

Our worship is our theology in action. Each must be considered as a criterion of the other. The only true test is whether or not the liturgy articulates the faith. Liturgy without content is an empty shell that mocks those who use it. Theology without expression is a voiceless and academic travesty that denies its own claim to seriousness because it is not implemented in action.

Preaching in Lent

By Edmund A. Steimle

THERE IS possibly no season in the year when preaching takes so prominent a place in the pastor's thought and planning as in Lent. It may be his habit during the rest of the year to preach from week to week without particular reference to what goes before or what comes after, other than the general frame of reference provided by the church year. But in Lent most pastors plan their preaching ahead. Sermons preached on successive Sunday mornings in Lent are frequently held together by a theme. Midweek and Sunday evening sermons are usually presented as a closely knit series of sermons dealing in some detail with a specific subject. All this indicates that pastors have already given more thoughtful consideration to preaching in Lent than they may give to their preaching at any other time of the year.

It therefore seems almost gratuitous to offer any suggestions for preaching in Lent. A man who has been in the ministry for a number of years has undoubtedly gone over the possibilities for Lenten preaching with considerable thoroughness long before this. And yet the great and unusual opportunities for preaching in Lent are still before us each year. A re-examination of these opportunities may not be out of place, therefore, and may serve to prod the memories of some and to stimulate the imagination of others.

It is well for us in the Lutheran tradition to recall the very obvious fact that because of our traditional emphasis upon Lent and the normally enthusiastic response on the part of the people, we have in most churches the opportunity of reaching more people more frequently in Lent than we have at any other season of the year. Moreover, the fact that the midweek services normally find the faithful people in the congregation returning week after week makes possible a consecutive study of some aspect of the faith or of the Bible which is not possible to the same degree at any other time of the year. Add to this the fact that the people come to the services in Lent in a mood to go beyond superficialities and to hear of the deep things of God. Although the content of preaching is not determined by the mood of the congregation, the preacher cer-

tainly has an added advantage when the congregation looks forward expectantly to hearing about God and his way with men rather than merely anticipating a pleasant and entertaining discussion of trivia.

Granted the unusual possibilities for preaching in Lent, what, then, is its major objective? Again the answer seems obvious enough: to bring men to the foot of the cross so that they may see at once the appalling reality of sin and the amazing reality of God's love which stops at nothing to overcome sin and win men to love and trust. And much Lenten preaching directs itself to this "pilgrimage" to the foot of the cross.

The difficulty I have found with this, however, is that the pilgrimage to the foot of the cross too often turns out to be a sentimental journey instead of an actual coming into the presence of God revealed there in the cross and passion of our Lord. There is, of course, a very strong emotional appeal in "following Jesus to the cross." But if what is done there on the cross is not seen by the people as a mighty act of God, the same God who created and sustains the galaxies of stars, who provides the raw material for nuclear fission and gives man dominion over it, who holds the nations in the palm of his hand, as well as the same God who hears the prayers of each individual person and forgives the sins of the penitent soul, then the pilgrimage in Lent to the foot of the cross is indeed no more than a sentimental journey. It falls into the category of escapist religion which is something considerably less than the Gospel.

This emphasis upon what God has done in Christ crucified rather than upon a following of the suffering Saviour to the cross without specific reference to God has peculiar relevance now. There is a widespread and growing interest in religion in America. Evidence appears on every side. Hardly an issue of the popular slick magazines appears which does not contain some article, column, or feature dealing with religion. On television Bishop Sheen is a star of the first magnitude, and millions follow the fortunes of the Fisher family in "This Is the Life." In the movies the Martin Luther film found an amazing response among the rank and file, while at the same time Hollywood knows that religious spectacles like "The Robe" are sure to find millions storming the box office. Newspapers headline the activities of Billy Graham and the World Council of Churches. For those in America who still read books, the best-seller lists have for years revealed a taste for books

having to do with religious subjects, whether fiction or non-fiction. Even the government reflects the same trend with its Washington prayer meetings, its stamps carrying the emblem "In God we trust," and its recent addition to the pledge of allegiance to the flag, "under God."

Now all of this means not only a growing interest in religion in America but also the fact that our people are exposed to "religious" influences in almost every area of their daily lives. God is not a word to be associated solely with their church experiences or with their private or family devotions; the word meets them in television and motion picture, in magazines, newspapers, and books. From the point of view of the Gospel some of it is authentic and some of it is blasphemous. Some of it reflects God the Father of our Lord Jesus Christ. Some of it pictures God as a national god not unlike the ancient tribal gods. Some of it ignores the tragic fact of sin. Some of it takes an authentic note of the Gospel and makes of it the whole Gospel.

The people in our churches are exposed to this welter of "religion" day after day: some of it good, some of it devilish. If now in Lent preaching focuses simply upon the sufferings of Christ without reference to the cross as a mighty act of God, the chances are that this kind of preaching will simply become one more item in the many "religious" influences to which our people are exposed. They will practice "positive thinking" in the morning, repeat the oath of allegiance in the afternoon, and study the history of the passion at night, but there will be no conscious relationship between these "religious" acts, no attempt to evaluate them or bring them into subjection to "one God, the Father Almighty."

But if in Lent we place the emphasis upon God's act in the cross and passion, drawing out the implications of this event, for example, in terms of the relationship of suffering to peace of mind, or the involvement of the United States of America in the "sins of the world," then we have an opportunity for helping our people to evaluate critically the many expressions of "religion" in American life today. It will, of course, take more than a six-week preaching mission in Lent to accomplish this! But at least Lent provides us with unusual opportunities to make a start in this direction. Certainly we ought to do everything possible to avoid giving the impression, however unwittingly, that the burden of our preaching in Lent is simply one more "religious" influence brought to bear upon them. Rather should the burden of preach-

ing in Lent be to bring the people to the foot of the cross, where they look up into the very heart of God and find there the touchstone by which all "religious" influences are to be measured. And this cannot be done unless the emphasis in Lent shifts from Christ to God in Christ.

If this be the major objective of preaching in Lent, then one or two suggestions as to how this may best be done are in order. For instance, it might be well to forego some of the traditional emphases in Lenten preaching which appear so frequently in series of sermons: the detailed exposition of the passion history with emphasis upon the details, incidents, and characters of the passion. Not that these are not perfectly proper and helpful subjects for a series in Lent. But it would seem wise to broaden the focus of attention upon the cross to see it as God's act of redemption rather than to narrow it down to the details of the passion itself. Rather than looking *at* the passion of our Lord, it would be more helpful in view of the current situation to look *through* the passion to see God, his nature, his purpose, and his act.

There are a number of subjects, however, which have been popular in the past as themes for a Lenten series which would be helpful in guiding the people through the maze of religious influences abroad in the country today. Certainly a series on the Catechism should be helpful in recalling the basic emphases of the Christian faith. Here is a sound guide by which to judge and evaluate the shifting winds of religious opinion to which they are exposed every day. Or, narrowing it down, a series on the Apostles' Creed would be even more pertinent, not forgetting to put considerable emphasis upon the first and third articles as well as on the second so that the cross can be seen in its divine perspective. Or a series on the nature and practice of prayer could help tremendously in clearing the air of the shallow optimism characteristic of too many articles and books which hawk the wares of "positive thinking" and "peace of mind." Or perhaps a series might be developed which would consider quite frankly the popular religious cults in America today, cults which have their witting or unwitting devotees in every congregation in the land.

But there is another type of Lenten series which has not apparently received the attention in our pulpits which it might and which has great possibilities for preaching in Lent: the exposition of a book or books of the Bible. There is much to be said for a renascence of this type of preaching in Lent.

In the first place, the midweek services provide the opportunity for

a detailed exposition of a book by giving the preacher five or six consecutive midweek evenings when he can count on a fairly sizable proportion of his congregation returning week after week. Moreover, the relatively informal nature of the midweek service could make it possible for members of the congregation to follow the exposition with the biblical text in front of them, thus solving one of the major practical difficulties in the exposition of a lengthy passage, the problem of keeping the passage before the eyes of the congregation.

One of the reasons why expository preaching of this type has fallen into disuse in the twentieth century has been the difficulty of securing a congregation sufficiently large to be more than a Bible class and sufficiently faithful to provide a carry-over from week to week, at a time other than Sunday mornings. The great nineteenth century expositors, MacLaren and Robertson, had the advantage of well-attended midweek and Sunday evening services. Lent provides us with a comparable opportunity for six weeks, at least, and preachers might well take greater advantage of it for this purpose than they have in the past.

There are, of course, the obvious and well known advantages of this type of preaching. In a time of widespread biblical illiteracy it encourages a broader knowledge of the Scriptures on the part of the congregation—and the preacher! It avoids the "dips and dabs" approach of preaching which is content with a text of one or two verses. It sets forth the fully rounded thoughts of the biblical writers. But in addition to these general advantages, this type of preaching will help meet the specific objective of Lenten preaching noted above: proclaiming the fact that *God* was in Christ reconciling the world unto himself. An exposition of an entire book, for example, can hardly fail to alter the perspective of the congregation so that the people will not merely look at the passion of our Lord but will look through it to see God and his will and purpose as these are accomplished in the cross and resurrection.

Consider how an exposition of one of the Gospels, carried through in a sermon series in Lent, could help the people to see the cross and passion from the perspective of the divine event where God enters into human history at Bethlehem, and the culmination of the event does not come until the Spirit is sent and the church established. The focus of attention would still be on the cross and passion as the central point of the event, but the perspective would be broader and the emphasis would inevitably fall upon God and his eternal purpose for mankind.

Or consider the possibilities there might be in an exposition of

Hosea. Here the love of God, seen most vividly in the cross and passion of our Lord, would be central. But this love would be seen through the eyes of one of the greatest of the Old Testament prophets and thus have overtones of meaning with respect to the activity of God's love in history which might be missed in an exposition of one of the New Testament books.

Other books or extended passages of Scripture which have similar possibilities will occur to every preacher. One might, for example, do a bold thing and, by a careful selection of passages, treat the entire divine-human story, beginning perhaps with the narratives of creation and the fall and carrying through to the cross and the victory over sin and death. Again, the cross and passion would be the central, focal point. But the perspective would be that of God's activity in the sacrifice on the cross.

The difficulties in the way of such preaching are, of course, considerable. It requires far more in the way of careful preparation. There is the danger that it will no longer be preaching but lapse into a lecture on biblical content or into a kind of Sunday school commentary on the text. The preacher must arrange his material for each sermon so that it really becomes a unified sermon and not a lecture or a rambling commentary. Moreover, the preacher must call upon all of his gifts to keep the exposition alive and immediately pertinent to life here and now. It is, perhaps, the most difficult kind of preaching to do well.

But surely it is worth the extra effort! To bring whole sections of the biblical record alive for the people, to strike a direct blow at the appalling biblical illiteracy of our time, and above all to approach preaching in Lent from a fresh and broader viewpoint by which the people may be led to look through the cross and passion to see God active here and now in the eternal process of creation and redemption —this is surely worth the extra time and effort which such preaching requires.

Another year we may come back and focus the spotlight of attention in Lenten preaching on the details and characters of the passion history. But in a time when there is such a welter of authentic and not so authentic religious influences bearing upon our people, it is well for the preacher so to present the God we know in Christ crucified and risen that they will not mistake this for one more "religious" influence in their lives but rather the very touchstone by which all religious notions, insights, and ideas are finally to be judged.

Notes and Studies

THE RANSOM SAYING OF OUR LORD

By J. Benjamin Bedenbaugh

AMONG ALL THE difficult passages in the New Testament, it is not likely that any has been the cause of more heated dogmatic discussion than our Lord's saying that he came to give his life a ransom for many. In the interest of ecclesiastical dogma some have used this verse as a *sedes doctrinae* for a mechanical and legal conception of the atonement. In the interest of "objectivity" literary and historical critics have not only denied the more traditional approach, but have attempted to show that our Lord could not have uttered such a saying at all and that it represents a Paulinizing tendency of the Gospel writers. It seems to us that both approaches have done violence not only to the exegesis of the passage but also to the idea of the atonement.

The saying was given by our Lord in his answer to the sons of Zebedee (or their mother)[1] when preferment for them was requested in his "kingdom"[2] or his "glory."[3] The other ten disciples had become indignant with James and John, and Jesus answered them with his teaching concerning the way to true greatness. His reply concludes with a statement of his purpose for coming into the world: "Even as the Son of Man came not to be served but to serve, and to give his life as a ransom (*lutron*) for many (*anti polloon*)" (Mt. 20:28); "for the Son of Man also came not to be served but to serve, and to give his life as a ransom (*lutron*) for many (*anti polloon*)" (Mk. 10:45).

It has often been argued that these words represent not the mind of our Lord but the teaching of Paul concerning the significance of Jesus' death, and that what we have here is an example of the Paulinizing tendency of the Synoptists. Against this assertion we would urge the following:

1) Even if the word *lutron* could be proved to represent the effect of Pauline theology on the minds of the evangelists—a point, incidentally, which has never been demonstrated—it would not follow that the idea which the word is intended to convey must necessarily be the product of late Christianity and not the thinking of our Lord. If Matthew and Mark got the idea from Paul, it would be legitimate

1 Mark has "and James and John, the sons of Zebedee, came forward to him, and said to him, 'Teacher, we want you to do for us whatever we ask of you'" (10:35). Matthew has "then the mother of the sons of Zebedee came up to him, with her sons, and kneeling before him she asked him for something" (20:28). Quotations from the Bible will be given in the RSV, unless otherwise specified.

2 Mt. 20:21.

3 Mk. 10:37.

to ask where Paul got it. The approach from Paulinism does not take adequate account of the fact that the theology of Paul was itself influenced by primitive Christianity.[4]

2) The attempt to rid the Lukan form of the saying of any reference to the death of Christ would seem to be weakened by the consideration that in Luke's account the saying is set in the context of the Last Supper.[5] And, further, it is highly questionable whether it can be shown that Luke's form of the saying is the most ancient.[6]

3) As a matter of actual fact, Paul never uses the word *lutron* at all. Nor does he ever use the verb *lutroo*. He has such terms as *apolutroosis* and *exagorazoo* to describe the redemptive nature of the death of Christ, but *lutron* is rather indigenous with early Greek-speaking Christianity and is grounded in the Septuagint tradition, which uses it to render a number of expressions. These we shall examine later.[7]

4) The restraint of the saying argues against its being a dogmatic addition.

Again, the authenticity of the saying has been attacked on the basis of the absence of the ransom idea elsewhere in the Gospels.[8] Before we glibly write it off on this account when there is no manuscript evidence against it, we ought to consider the appropriateness of the idea in its present context. If, as we think, Jesus had often pondered his mission in terms of Isaiah 53, it is certainly not surprising that, in the face of the self-assertiveness of his disciples, he should remind them of the true nature of his mission in language which strongly suggests the "servant" idea.[9]

If we may now assume that the ransom saying represents a genuine teaching of our Lord and not a later addition, we must next justify the assertion that Isaiah 53 is the context in which this passage must be understood.

It must be admitted that the word *lutron* does not appear in the Septuagint of Isaiah 53.[10] That the critics should make capital of this in dissociating the saying from Isaiah and at the same time trace it to the influence of Paul, who never uses the term, seems singular in the extreme. What points of contact or similarity are there between our Lord's saying and the Isaianic poem? We suggest four:

1) Our Lord, like the Servant of Yahweh, "serves" (*diakoneoo*); cf. Is. 53:4-6, 11, 12.

4 F. C. Grant says that there is no Pauline influence here and that the idea is more primitive than Paul (*Interpreter's Bible*, Vol. VII, pp. 818, 819). Cf. William Manson, *Jesus the Messiah*, pp. 131, 132.

5 Manson, *op. cit.*, p. 132.

6 So Weiss, Rashdall.

7 Below, page 28 f.

8 So Rashdall.

9 Cf. John Marsh, *The Fulness of Time*, p. 96.

10 Our Lord's saying may here show dependence upon Ps. 49:7-9: "Truly no man can ransom himself, or give to God the price of his life, for the ransom of his life is costly, and can never suffice, that he should continue to live on for ever, and never see the Pit." Cf. Manson, *op. cit.*, pp. 132, 133.

2) There is a correspondence between the Son of Man's *lutron* as that by which the forfeited lives of the many are redeemed and the Servant's giving his life (soul) as a guilt offering; cf. Is. 53:10, 12.

3) The Servant's service benefits "many"; cf. Is. 53:6, 11, 12.[11]

4) *Dounai ten psucheen autou* recalls *paredothee eis thanaton hee psuchee autou;* Is. 53:12.

These parallels receive further warrant when we take account of the way that Jesus in several passages explicitly speaks of his death as having been foretold in the Scriptures. In Mk. 14:21 (cf. Mt. 26:24, Lk. 22:22), he says: "The Son of Man goes, as it is written of him."[12] In Lk. 22:37 our Lord quotes Is. 53:12 and applies it to himself: "For I tell you that this scripture must be fulfilled in me, 'And he was reckoned with transgressors'; for what is written about me has its fulfillment."[13] In Mk. 14:27 our Lord applies Zech. 13:7 to himself: "And Jesus said to them, 'You will all fall away; for it is written, "I will strike the shepherd, and the sheep will be scattered"'" (cf. Mt. 26:31). In Lk. 24:25, 26 Jesus says: "O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?" Luke adds: "And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself" (24:27). To these very clear statements might, of course, be added various events in the life of Jesus which he seems to have interpreted in the light of Old Testament backgrounds.

This evidence would seem to be sufficient grounds for maintaining that our Lord was thinking in terms of the "servant" idea as a convenient means of describing his mission.[14] The bold contrast between the servile mission of the Son of Man and the ambitious question which had been posed would serve as an appropriate corrective to human self-seeking.

Assuming that Isaiah 53 is in the background of the ransom saying, we must consider the meanings of two strategic terms before we can state our own understanding of this part of our Lord's teaching: *lutron* and *anti polloon.*

Let us look first at *lutron.* The place to start is the Septuagint[15] in which *lutron* renders a variety of terms and ideas:

1) *Ga'al* (*ga'ula*), "to act the part of a kinsman," "buy back" (land that has been forfeited for debt), "avenge" (the murder of a kinsman).

11 Cf. Dodd, *According to the Scriptures,* p. 93.

12 Luke has "as it has been determined."

13 Rashdall, who presses the historical accuracy of Luke at the expense of Matthew and Mark, find this quotation in the Lukan account rather embarrassing. He comments: "Here he actually quotes Is. 53:12, but not that part of the chapter which may conceivably be understood as implying the doctrine of an expiatory sacrifice for sin" (*The Idea of Atonement in Christian Theology,* p. 51). It seems to us unlikely that our Lord would think of an Old Testament passage in any such atomistic way.

14 "The phrase sums up the general idea of Is. 53, and expresses the idea of a vicarious and voluntary giving of life, with the thought also implied that the sacrifice was in some way mysteriously necessitated by sin" (Rawlinson, *St. Mark* (Westminster Commentary), p. 147).

15 Deissmann suggests that in the first century world *lutron* meant "the purchase-money for manumitting slaves," but it would not seem likely that our Lord would be as fully influenced by this general usage as by the Septuagint tradition. See Taylor, *Jesus and His Sacrifice,* p. 103.

2) *Kopher* (from *kaphar*), "to cover," "to wipe off."

3) *Mekhir,* with root meaning "to be in front of," "something acceptable," "price."

4) Various derivatives of *padha,* "ransom"; e.g., *pidhyon,* "price paid as a ransom."

Ritschl[16] observes that *lutron* in the Septuagint stands for *kopher,* "protective covering," and he has let this one usage of the term determine his whole approach to interpreting it. The result is that he makes *lutron* in our Lord's saying mean a "protection against death." Wendt has pointed out two linguistic criticisms of Ritschl's position: (1) In the Septuagint *lutron* represents several words, and there is no presumption that Jesus had only words related to *kaphar* in mind, and (2) *anti polloon* can be interpreted more naturally if *lutron* is defined more specifically in terms of ransom. Ritschl's interpretation is a gross oversimplification, for it is apparent from our tabulation of Septuagint meanings that *lutron* stands not for a single idea but for several different, though related strands of concepts.[17]

Recent writers have emphasized the idea in late Judaism that the martyrdom of the righteous has redemptive significance.[18] This theme is especially evident in IV Maccabees. Eleazer, as he delivers himself to be burned for the sake of the Law, prays, "Be merciful to thy people, accepting our punishment on their behalf. Make my blood a purification for them, and take my life as a substitute for their life (*antipsuchon autoon*)" (IV Macc. 6:28 f.). The same book later on says of Jewish martyrs: "They have become as it were a substitute (*antipsuchon*) for the sin of the nation, and through the blood of these pious ones and their propitiatory death (*tou hilasteriou thanatou autoon*) the divine providence preserved Israel which before was evilly treated" (IV Macc. 17:21-22). These passages should be sufficient to show that our Lord would not be unintelligible in speaking of his death as working benefits for others. We are not here suggesting that the death of Christ fits perfectly into the Maccabean category nor that that category explains all that was involved in his death.[19] These two references do not provide any clue

16 Ritschl's view and Wendt's criticism are outlined in Stevens, *New Testament Theology,* pp. 127, 128.

17 Menzies finds three circles of ideas within which "ransom for many" may be placed: (1) Purchase-money given to obtain freedom for a slave; (2) Transfer of merit from one person to another; and (3) Animal sacrifice as "propitiation" in post-Exilic thought (*The Earliest Gospel,* pp. 201, 202). Cf. R. Otto: "*Lutron* does not cover a definite and definable theory, nor even a definite concept, capable of being fixed by a clear-cut definition. It covers a complex of associations of different character and different origin" (*The Kingdom of God and the Son of Man,* p. 256).

18 So Manson, Gould, Grant.

19 Rashdall is content to say that "even if the words are genuine, the only doctrine of the atonement which can trace itself back to Jesus himself is the simple doctrine that his death, like his life, was a piece of service or self-sacrifice for his followers, such as they themselves might very well make for one another" (*op. cit.,* p. 37). Taylor shows how far this is from the teaching of the New Testament when he says in criticism of Rashdall: "The assumption is that only a broad humanitarian interpretation, tinctured with a religious flavour, is historically probable" (*op. cit.,* p. 101).

as to the exact use that our Lord may have made of this category, but they do show that the idea of benefits of the suffering of one accruing to others was at hand for him to use.[20]

In view of the foregoing, we would seem to be justified in making three assertions concerning our Lord's use of the term *lutron*: (1) Jesus did in fact speak of his death as a *lutron;* (2) in using this language he was echoing the thought of Is. 53; and (3) there is a presumption in favor of maintaining that he believed his death worked a benefit for others.

We have now to deal more fully with the third point. It is fashionable among some writers to find the key for interpreting Mk. 10:45 in Mt. 11:28 ff.: "Come to me, all who labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light." This fails to take the death of Jesus with full seriousness. Quite clearly our Lord did not mean to say that the load of death would be eased for him by the realization that others would more easily come to repentance after his death. He does not mean that his death will merely soften the hearts of men.[21] The point of the assertion, if it is taken at face value, is that Jesus' coming into the world was for the purpose of "giving his life"; the crucifixion is not just the result of an ill-directed fate. It is part and parcel of his mission. The aorist of *dounai* is taken most naturally as indicating one definitive act of self-surrender.

There is a definite substitutionary note in *anti polloon.* In the papyri the commonest significance of *anti* is "instead of," and a study of the occurrences of the term in the Gospels will show that it is impossible in many instances to reduce its meaning to that of "the colorless *huper.*"[22] This does not mean that God accepts the sufferings of Christ as a mechanical substitute for the penalty which the sinner deserved. Certainly one of the points of this section of the Gospels, taken in its context, is that the Christian has suffering to bear. *Anti* here means "instead of" in the sense that Christ won for "the many" a deliverance that they could not win for themselves.

The precise meaning of *polloon* is still problematic. Its meaning has been restricted by some writers to the elect or the predestined.[23] That it was so understood by the early church seems unlikely in view of I Tim. 2:5, 6: "For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, the testimony to which was borne at the proper time." The contrast is not between "many" and "all," but between One

20 "The verse states the ultimate object of the Son of Man's earthly life of service and his death as a 'ransom for many'; *somewhat* as the Jewish martyrs died for the redemption of their people" (F. C. Grant, *op. cit.,* VII, pp. 818, 819; underscoring mine and intended to be very emphatic). Cf. Gould, *The Gospel According to St. Mark* (ICC), p. 203.

21 So Barton, *Studies in New Testament Christianity,* p. 84.

22 In the Gospels, *anti* occurs in Mt. 2:22; 5:38; 17:27; 20:28; Lk. 1:20; 11:11; 12:3; 19:44; Jn. 1:16.

23 Schweitzer, *The Quest of the Historical Jesus,* p. 388.

and "many." The One provides a ransom for "many" which they could not provide for themselves.[24]

We have now reached the point where it must be admitted that any further study of this problem must of necessity be colored by our own understanding of Jesus' consciousness of his own mission and our personal faith in him as Lord and Saviour. This does not make it necessary for us to find a high "redemption" theology in these words, whether we believe that Paul's doctrine of redemption can be traced to Jesus' words or not. The later development, especially as it appears in Paul, can legitimately claim this saying of Jesus as its basis. It seems to us credible and probable that our Lord here means us to see his death as costly suffering which he endured to win our deliverance from sin. It does not seem possible to derive from this passage anything specific as to how this deliverance was won, but the fact of the deliverance and its costliness do seem to be here by direct statement and implication.

A STUDY OF ISAIAH 9:2-7

By Lars G. Rignell

ACCORDING TO generally accepted opinion, the first few verses of Isaiah 9 treat of the birth of a Wonder-Child and of his government. This text is often used as an Epistle for Christmas Day.

We assume that we are dealing here with genuine words of the prophet Isaiah, stamped with his inspired personality. As is well known, however, the genuineness of this passage has not been regarded as self-evident by scholars. Sometimes this section has been separated from its context with the argument that we are dealing here with a Messianic prophecy which does not correspond with the preexilic conception of the Messiah. It is also thought that the description of the Messiah does not accord with the description found, for instance, in Isaiah 11. We have no comparable description of the Messiah with such divine qualities. Elsewhere the Messiah is the king of David's root, who shall reign over a righteous Israel. The usual translation of this passage is not against that conception, it is true, but the main emphasis is different, for here the Messiah seems to be God, and not an ideal earthly king.

24 "By the humble and voluntary surrender of life on the part of the Son of Man, the many would gain what the disciples of the Servant of God have gained by the suffering of their master, viz. the possibility of entering as reconciled individuals into a *berith* of God, which inheriting the kingdom of God made possible and assured to them" (Otto, *op. cit.*, p. 260). "The self-giving is a means of deliverance which in themselves the 'many' are not able to accomplish" (Taylor, *The Gospel According to St. Mark*, p. 445). "Jesus in this saying conceives the lives of the many as being somehow under forfeit, and teaches that the very object with which He came into the world was to lay down His own life as a ransom price that those to whom these forfeited lives belonged might obtain them again" (Denney, *The Death of Christ*, p. 33).

The usual interpretation of this passage lacks historical perspective and is unable to see it as an organic link within the context. Conservative exegesis, which regards this text to be Messianic and, of course, the genuine word of the prophet Isaiah, has difficulty in explaining just why it should be found here. Conservative exegesis has its strength in the understanding of the religious depth of this text, but it shares with radical interpretations the weakness of failure to understand the logic of the context.

In spite of the fact that the prevailing translation of this passage is supported by an overwhelming tradition, I regard it unsatisfactory at a decisive point. This opinion is based on the Hebrew text, which I accept without alteration. Traditional interpretation makes a correction, albeit a small one, in the Massoretic text just where we encounter, as I have suggested, the decisive point. We desire to interpret the expressions in this passage in accordance with the usage to be determined on basis of the Hebrew text, especially in the book of Isaiah. We also assume that this passage is connected with the preceding as well as the following context and cannot be understood apart from the context.

In chapter 7 the prophet had suggested the fall of Syria and Ephraim, although the chief interest was the fate of Judah and its king. Inescapable judgment over godless Judah is proclaimed, but at the same time the promise is made that a remnant would be rescued from the impending catastrophe.

In chapter 8 the prophet turns back to the judgment over Syria and Ephraim, which now becomes the chief point of the message. Here we meet the symbolic name of one of the sons of Isaiah, "Maher-shalal-hashbaz," "the spoil speeds, the prey hastes," indicating Yahweh's unavoidable judgment. In this chapter Judah is also concerned, but only incidentally—the prophet's primary interest is the fate of Israel (though Syria is included in the range of the oracle "Maher-shalal-hashbaz").

It is clearly stated in chapter 8 that the relationship of the people of Israel to Yahweh is decisive for their fate. "He will become a sanctuary, and a stone of offence and a rock of stumbling to both houses of Israel" (v. 14). Israel's worship of idols is especially condemned. Instead of putting their trust in Yahweh, the most high, the people called for help upon the spirits of the earth and practised all sorts of superstition.

The end of chapter 8 has often suffered a confused interpretation, as evidenced by most translations. While we do not have opportunity to deal with the text in detail, it can be pointed out that the meaning is that Ephraim must endure severe chastisement because of his godlessness, his apostasy. The people shall be crushed down to the earth. However, when the people of Ephraim have realized that their sin has brought about the hopelessness of their situation, they, or more correctly, their remnant shall turn their faces upward and be saved. The expression "turn their faces upward" (8:21) should be observed carefully, because the beginning of chapter 9 very likely hints at that expression.

Just as the prophet spoke about a devastating judgment which would strike Judah, so he prophesied judgment upon Israel. And just as the concept of the

remnant was applied to Judah, so also he uses expressions with the same meaning applying to Ephraim in the beginning of chapter 9. What we have here is a prophecy concerning fulfillment of promises made to the faithful part of the people after judgment has done its work. (In the latter part of chapter 9 the prophet again takes up the matter of the sins of the people.)

The people who walk in darkness (9:2) are, according to the context, living in Israel and on the borderland of Syria. To them the oracular name "Maher-shalal-hashbaz" applies. It might be noted, too, that the geographical names near the close of chapter 8 refer to places in Ephraim and neighboring territories. So the preaching of the prophet is clear as to its address, and clearly anchored in history. According to chapter 8, "walking in darkness" also refers to trusting in evil powers and forgetting Yahweh. After the judgment, however, people will "turn their faces upward" (8:21). In 9:2 it is expressed thus, that "they should see a great light." This light, according to the trend of thought, must be Yahweh himself, a conclusion which is supported by the linguistic usage of *'or*, light. In Is. 10:17, for example, Yahweh is called *'or Yisrael*, the light of Israel.

In verse 3 of our text we read the words: "Thou hast multiplied the nation." After the word meaning nation, the Hebrew text has the word *lo'*, the negative ordinarily translated "not." Many regard the true reading to be *lo* (inseparable preposition *lamedh* with suffix third person singular masculine) and translate accordingly, "*unto it* thou hast increased the joy." The King James Version reads: "Thou hast multiplied the nation, and not increased the joy." In reality we must surely translate the Hebrew *haggoy lo'* with "not-a-people." "Thou hast made the not-a-people great, thou hast increased the joy." The meaning is that the people which had no existence after the judgment has, because of the promises, been given a future. The redeemed people will rejoice in the presence of God "as with joy at the harvest, as men rejoice when they divide the spoil." "Rejoicing in the presence of God" is the same as worshiping him. The joy is great, because the yoke of the oppressor will be broken as earlier in the holy history when Gideon rescued his people from the Midianites. Military equipment will be burned. The time of struggle will be over.

It is quite in agreement with Hebrew style that the principal thing is related first, after which circumstances and reasons are dealt with. In this case, the new situation is mentioned first, and the reason for it is adduced later. The change in situation depended upon the birth of a son (v. 6). It is not stated outright who the son is, although genealogies and relationships are usually regarded as highly important in the Old Testament. We may, in this case, be dealing with a traditional locution. Since, in the Old Testament, Israel is often called "a son," it seems to me that the "son" in our text designates the remnant of Ephraim, the ideal Ephraim. This assumption is in strict accord with the preceding context and provides the best aid to an understanding of the succeeding verses. "To us a child is born." "To us" means, to Israel, as a collective, a totality. That Israel is glad to receive the son, the new Israel. It is, of course, strange to the western way of thinking to speak about a totality, and at the same time about a part of

the totality, as separate from the totality. But it was quite natural for the Hebrew. We recall, for instance, Is. 49:18, where Zion is addressed: "Lift up your eyes round about and see; they all gather, they come to you." Those who are coming to Zion are the children of Israel, Zion herself. Nevertheless, they could be spoken of as separate from Zion.

In 9:5 it is said about the son that "the government will be upon his shoulder." If it is an individual who is referred to, it is strange that reference should be made to his government immediately after mention of his birth. If the words refer to the remnant, ideal Israel, then the reference to birth is metaphorical.

We have reason, however, to reflect on the expression "government upon his shoulder." According to Semitic usage it is scarcely the same as "having power to rule." A much more likely meaning is "to be governed." Reference had just been made to the yoke of foreigners which has been broken. Now there is reference to another government upon the shoulder of the people—and, according to the context, this must be Yahweh's government. The new people has Yahweh for its ruler.

This is, in my opinion, clearly stated in the following section. Verse 6 is usually translated, "The government will be upon his shoulder, and his name shall be called 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.' " The Massoretic text does not say, however, "his name will be called," but rather "he will call his name 'Wonderful Counselor,' " etc. The usual translation goes back to the Septuagint and assumes the vocalization of the Niph'al of *qara'*. While it is true that this would not involve a change in the consonantal text, we may be well advised in this instance to give preference to the Massoretic tradition. Decisive, however, is the fact that the names in verse 6 are names of God. The first expression denotes one who makes wonderful decisions. It refers to Yahweh, who rules his people in a wonderful way. Almost the same expression referring to Yahweh is found in Is. 28:29: "He is wonderful in counsel." Also in chapter 28 the "counsel" mentioned refers to Yahweh's treatment of Israel.

The second name in 9:6 is *El gibbor,* "Mighty God" or "God the Hero." An important fact to be observed is that *El* is a designation only for God in Isaiah. The compound expression here used is in the Old Testament a name only of God. We find it in the solemn declaration in Deut. 10:17: "For the Lord your God is God of gods and Lord of lords, the great, the mighty, and the terrible God." Decisive, in my opinion, is the fact that Isaiah himself uses the expression once again in 10:21, where there is no doubt that it refers to God. "A remnant will return, the remnant of Jacob, to the mighty God" (*El gibbor*). The expression "Everlasting Father" surely refers to God himself.

The next name is "Ruler of Peace" (*shalom*). *Shalom* is not just the absence of war but involves all spiritual and corporeal blessing. Where God is ruler, his subjects receive blessing as a gift from him.

Most translations interpret verse 7 as referring to the government of a king, or a Messianic king. The Revised Standard Version has "increase of his government." The "his" of this translation has no basis in the Hebrew text. The

understood subject is God, and this verse describes the experience of the people under God's government. The fact that the people worships Yahweh alone means an increase of government, that is, of Yahweh's government of the people. Blessing without end shall come to the throne of David and his kingdom, that is, upon the new faithful and God-fearing people and its ideal king. Since this kingdom is erected upon the foundation of justice and righteousness it shall last. All this is an act of Yahweh's grace. "The zeal of the Lord of hosts will do this."

The interpretation just outlined is wholly in agreement with the message of Isaiah. The prophet was waiting for a new Israel which would grow out of the remnant after the catastrophe, an Israel with a king after Yahweh's heart. The great and important thing for the prophet is that this new Israel will worship Yahweh alone, the only true God. This interpretation also preserves the progress of thought of the text. The prophet has spoken about the future of redeemed Judah and redeemed Ephraim after the judgment. Now he speaks of them as joined together in a new ideal kingdom. And in working out this interpretation there was no necessity to change the Hebrew text at any point.

Thus Isaiah in the beginning of chapter 9 speaks about the ideal Israel, and the great names in verse 6 are not names of some Wonder-Child, but names of God, bringing out how the new Israel will worship God in a right manner. The pericope does not speak specifically of a Messiah. It expresses the hope of a community which will worship God in spirit and in truth. Such an Israel the prophet was not granted to see with his own eyes. In the light of the New Testament we may see the fulfillment of this hope in Jesus Christ and his true disciples. In fact, it may be said that the salutation of the angels in the Christmas Gospel has quite the same meaning as the prophecy of Isaiah at the beginning of chapter 9: "Glory to God in the highest, and on earth peace among men, with whom he is pleased!"

THE DOGMATICS OF PAUL ALTHAUS

By John Robert Van Pelt

THE APPEARANCE of Paul Althaus' Dogmatics[1]—a brief *Grundriss* has been before the public many years—is an event of unusual importance in the theological world. It is the ripe fruit of the earnest labors of one of the most gifted theologians of our time. Perhaps more clearly and comprehensively than any other book, it reflects and sums up the movements of evangelical theology in the past half-century. If Karl Barth is the boldest and most original Christian thinker of our generation, Althaus may be said to be his superior in balanced judgment.

Whoever stands forth professing to have something significant to contribute to the advancement of Christian thinking in our time must establish his right to

1 *Die Christliche Wahrheit. Lehrbuch der Dogmatik.* By Paul Althaus. 3rd edition. xv, 729 pages. Gütersloh: C. Bertelsmann, 1953.

be heard by showing himself fully oriented in relation to that thought in its present stage of development. Unquestionably this holds true in every age, but it has an intensified force in our age with its overwhelming complexity of spiritual problems and our miraculously easy intercommunication. The requisite full orientation does not necessarily imply pre-eminence in scholarship, but it does mean that one must have a clear and sure insight into mainsprings and tendencies of the great movements that have affected and that now affect the life of the church. Many of the theologians who have exerted unusual influence have been men of no exceptional learning. Schleiermacher and Beck and Kaehler and Herrmann were not great scholars after the manner of Baur and Zahn and Harnack. But they were thoroughly trained theologians. In this sense no one can contribute anything to the advancement of Christian thought who is not modern, even though perhaps decidedly not modernistic. Regarded from this point of view, Althaus is certainly evangelical and "positive," yet eminently modern; and his learning is abundantly sufficient.

Every work of a scope like that before us is, in a way, autobiographical in that it truly reflects the writer's relation to the theological movements of his time and the development of his own thought. Being such, it is bound to have its limitations. The scope of the vital thinking of any age is too vast to be compassed by any individual. Therefore, no man can write *the* system of theology for his time—at any rate, not for such a time as ours. Yet it seems certain that many will find this great work of Althaus the best critical reflection of contemporary evangelical theology.

Paul Althaus, now about 66 years of age, has been professor at Erlangen since 1925, following six brilliant years at the smaller university in Rostock. He declined alluring calls to Halle and Tübingen. Very early in his academic career he resolved, God willing, to produce a well-rounded system of dogmatic theology. Having this end constantly in view, he put forth, as the years passed, an imposing series of theological studies, most of which have been reissued in two large volumes. More than a quarter of a century ago he published a monograph on Christian eschatology (*Die letzten Dinge*), which is now in its fifth edition. Chiefly as handbooks for his students, he prepared ample outlines (*Grundrisse*) of Dogmatics and Ethics. He was one of the editors of *Das Neue Testament Deutsch,* to which he contributed the remarkably fine commentary on the Epistle to the Romans. Finally, one must not overlook the several small volumes of his sermons.

The better to appreciate the great work before us, one must duly note the scope of the author's studies and the phases of his development. In his student days Althaus strove, above all else, to gain a thorough grounding in the New Testament. Also in those early years his deep and life-long interest in the theology of Luther began. Linked with these studies there soon came his patient and unceasing research in the development of Protestant theology since Schleiermacher. The theologian of the generation immediately preceding his own to whom he acknowledges the greatest debt was Martin Kaehler. But very special stress must be laid also upon his lively interchange of thought with his own contemporaries. Himself a thinker of marked independence, he has always been eager to learn from others.

When Althaus began his academic career, two stars of high magnitude, representing the special field of systematic theology, were shining in the theological firmament: Rudolf Otto and Karl Heim. Soon there appeared a still brighter luminary: Karl Barth, a man two years older than Althaus. From Otto our author readily accepted the main idea of *Das Heilige* (in English translation, *The Idea of the Holy*), which seemed to correct Schleiermacher's profound yet faulty theory of religion as a sense of absolute dependence. But this brilliant insight, highly significant as it is for a sound philosophy of religion, does not seem to Althaus to have any considerable value for positive Christian thinking. On the other hand, there is in Heim's keen and profound way of thinking much that Althaus finds quite congenial; yet he cannot be called a "Heimist." But now concerning Althaus and Barth! It was in 1919, two years after the quiet appearance of Otto's book (which was rather slow to gain its universal fame) and the year in which Althaus went to Rostock, that Barth, not without some difficulty, succeeded in finding a publisher for his book on Paul's Epistle to the Romans. Its originality and force were such as at once to compel the attention of leading theologians, and soon the pastor of the little church in a quiet Swiss town found himself something of a celebrity. In the standpoint of Barth and that of Althaus there was much in common. They are at one in their emphasis upon the authority of the New Testament and in their insistence upon the thesis that theology must still be theology and not be perverted into anthropology. Yet there are important differences between them. Perhaps the most striking of these is that Althaus insists upon a primal universal revelation (*Ur-Offenbarung*), which Barth "stubbornly" denies.

But a due appreciation of the value of the book before us would be impossible if we fail to note how largely he has shared in the theological discussions of his own day. There is not an important chapter in the theological controversy of our time that is not here cited and appraised. Some ambitious theories, it is true, may seem to be rather summarily dismissed, yet in every instance there is evidence that patient consideration has been given to every serious effort to solve our theological problems.

Among his contemporaries those who have interested Althaus most have been (along with Barth and the almost-Barthians, Gogarten and Brunner) Rudolf Bultmann and Emanuel Hirsch. The former, chiefly known as a great New Testament scholar, has always manifested a lively interest in systematic theology and in the life of the church. In his theological thinking a startling boldness in historical criticism is combined with an essentially Barthian standpoint in theology. For some years past he has been the center of a very energetic and widely extended discussion of his program for "the demythologizing of Christian teaching and preaching." This matter and other aspects of his thinking are briefly and wisely considered in the book before us. Our author's relation to Hirsch is a matter calling for special remark. In their early years the two formed a close personal friendship. Later their mutual relations became strained because of a widening divergence in their political views, but the friendship remained unbroken. Hirsch was an intense Nationalist and ardent supporter of Hitler, while Althaus' doubtful standpoint was such as to

make him barely tolerated by the government. With the fall of Hitler it was but natural that Hirsch should be irrevocably dismissed, while Althaus was suffered to continue. In our book Hirsch is quoted rather frequently, yet not too often, for he is a remarkably keen thinker and has an eminent gift of expression.

Our special mention of these two brilliant contemporaries has its ground in the fact that it well illustrates the author's general method. No really significant theological thinker is neglected.

In a treatise whose various parts all stand forth in a truly admirable light, it is not easy to select a few for special praise. There are, however, two great themes where the author's discussion seems to me particularly strong and weighty: reconciliation in Christ and "the last things." In the first, the powerful and wholesome influence of Kaehler is plainly discernible, although even here Althaus manifests a good measure of originality. In the second, the author's independence is more marked. And there are points in his position where he will meet (as in fact he has already met) with serious contradiction.

Taken all in all, Althaus' *Dogmatik* amply deserves the great favor with which it has been received in Germany. Written in an exceptionally clear style and reflecting with eminent fairness the present theological situation, it will surely be regarded by many as the prime "indispensable" in its field for our day.[2]

CRITICAL REQUIREMENTS OF THE LUTHERAN MINISTRY

By J. Milan Kolarik

AN ADEQUATE definition of the Lutheran ministry is of much practical concern. Seminaries establish curricula, select students, supervise their internship program, and judge whether they are eligible to enter the parish ministry. District and synodical officials recommend pastors to fill vacancies in congregations. Ministers study, preach, call on parishioners, counsel, attend conferences, and perform numerous other functions. In each instance a definition of the ministry is specified or implied. Unless the definition is adequate, both the training program and the functioning of the parish minister will, at least in part, be misdirected.

A number of definitions of the ministry have been offered in the past. These are, in whole or in part, liable to the following criticisms: (a) the definitions have been offered largely by members of the clergy, in most cases singly. Neither the possible bias introduced by this procedure nor the competence of the laity to serve as judges has received proper attention. (b) There is some question as to whether any single definition or even a composite of all definitions is comprehensive. (c) In most instances the definitions are couched in general terms that lend themselves to a wide variety of definitions. Finally, (d) the relative weight of the various activities is not established.

2 An English translation of the work of Althaus is in preparation.

It is the purpose of this study to bring a new technique to bear on the problem and to offer a tentative definition in terms of the critical requirements of the Lutheran ministry.

I

In an attempt to avoid the shortcomings of the definitions offered in the past, this study used the "critical incident techniques." Briefly, this is a procedure for collecting observations of human behavior. It requires that qualified judges-observers submit specific, observed incidents involving some aspect of the variable (behavior, activity) being studied. It requires further that the incidents be critical in the sense that the observer is able to make a judgment of effectiveness or ineffectiveness concerning them.

Some of the salient features of the technique are these: (a) Judges are selected from the total population of those familiar with the job or activity. (b) The goal of the activity is carefully defined and the judges are oriented in terms of this goal. This tends to insure that each observer will make judgments of effectiveness against the same set of criteria. (c) The observer describes incidents which satisfy or fail to satisfy the objectives of the activity. (d) Reports are limited to recent incidents to facilitate judgment and recall.

The critical incident technique was developed by Dr. John C. Flanagan of the American Institute for Research and has been applied in a large number of vocational areas: airline pilots, research scientists, dentists, foremen, instructors in psychology, and life insurance heads, among others.

A definition based on the critical incident technique would seem to have the following advantages: it enumerates behaviors which are essential to the job by requiring that the observer report outstandingly effective and ineffective incidents; it is comprehensive, since the respondents are numerous and have not been limited in their choice of incidents except for the requirement that they be relevant to the objectives of the activity; it is free of ambiguous terms by virtue of describing activity rather than naming traits; and it offers at least a crude measure of the relative importance of the various functions involved in the activity.

II

The first step in applying the technique involved the preparation of a statement of objectives of the Lutheran ministry. After consulting with ministers and lay people the following statement was devised:

> The objective of the Lutheran ministry is to guide the individual and the group to an awareness of religious and moral values and to an expression of these values in life and worship; to assist the individual and the group in facing various life crises; and to advance the cause of Christianity and the interests of the Lutheran Church in the congregation, the community, and the world.
>
> To attain these objectives the Lutheran minister functions as a preacher, teacher, worship leader, confessor, comforter, friend, example, leader of people and program, director of public relations, administrator, and the like.

Next, a questionnaire booklet was prepared, containing the statement of objectives and giving these instructions: "What we want in this study is a concrete example of what a Lutheran minister did or said within the past year that was particularly effective or ineffective in attaining these objectives."

Four incidents were requested in the booklet: (a) an effective incident occurring within the past year; (b) an ineffective incident occurring within the past year; (c) the most recent effective incident performed by the minister; and (d) the most recent ineffective incident performed by the minister. Space was provided for recording these incidents as well as for providing personal data.

Since it is desirable to obtain as wide a sampling of judgments as possible, the sample included both clergy and laity. Both are in a position to observe the behavior of the minister and can be expected to present somewhat different though cogent points of view. This has the twofold advantage of providing a broader definition and permitting comparisons to be made between the two groups.

It would have been desirable to include in the sample a representation of all Lutheran church bodies in the United States. Since such a sampling would have been impossible for the single author of this study, the final sample was limited to the clergy and laity of the Lutheran Church—Missouri Synod.

Collecting the data. The investigator collected the data from the lay sample by means of group interviews at regularly scheduled meetings of church societies. The total involved 23 separate groups: seven men's groups, seven women's groups, three young people's groups, and six groups which were mixed in terms of age and sex.

The number of people present at these interviews was 469. Seventy-eight returned either a blank booklet or no booklet at all. An additional 51 returned booklets with vital data provided but with no incidents. The remaining 340 contributed 733 incidents yielding 900 separate and specific behaviors.

Data were gathered from the clergy by means of two group interviews and one general mailing. The first interview produced two completed booklets; the second, involving 32 ministers of the Pittsburgh Pastoral Conference, produced 30 booklets. The general mailing involved 50 ministers spread over a wide geographical area. Twenty-seven of these returned booklets. Of the total of 127 interviewed by the two methods, 59 returned completed booklets. These contained 174 incidents from which 252 behaviors were abstracted.

Of the total of 1,152 behaviors, 110 were found to be unusable on the grounds that they were not sufficiently clear, failed to refer specifically to a Lutheran minister, or were submitted by individuals who were not members of the Lutheran Church —Missouri Synod.

Classifying the data. The data at this point consisted of 1,042 usable incidents and constituted an operational definition of the Lutheran ministry. To the extent that the sample was comprehensive, the judges qualified, and the judgments appropriate and accurate, the definition can be expected to be comprehensive, detailed, and valid in this form.

There is one reason for going further: to make the data more useful by ar-

ranging the incidents logically and by providing short summary statements which are derived from the incidents.

Cards containing the individual behaviors were sorted into separate piles on the basis of the kind of general situation in which the behavior occurred. These broad general situations were defined and redefined until 13 major areas of activity were identified. Where possible the general situations were further differentiated and the requirements of the smaller groupings carefully defined.

III

While the entire list of critical requirements is too lengthy to report here, the following example illustrates the end result of the classification process. It refers to Major Area II of the list of critical requirements.

II. *Maintaining an Adequate Relationship with and Giving Assistance to Non-members.* All behaviors concerned with maintaining a friendly relationship with non-members and assisting them with problems and problem situations are contained in this major area. The list of non-members includes visitors at services and meetings, relatives of members, other pastors, and former members.

A. *Maintaining a Positive Relationship.*

1. Accepts the negative feelings and statements of non-members toward religion and the church as well as toward his specific church body, his congregation, and himself.
2. Shows friendliness toward non-members in all pastoral and social contacts.
3. Gains the confidence of non-members.

B. *Providing Pastoral and Religious Services.*

1. Visits non-members in case of illness or emergency, continues to call, arranges for the services of another pastor when he cannot call in person.
2. Performs religious functions: prays with the ill, baptizes children, performs marriages, and conducts funeral services.
3. Refuses to be pressured into performing a religious function in a situation where he does not deem it advisable.
4. Provides religious information, gives religious guidance and admonition.
5. Provides religious instruction for ill non-members.
6. Gives comfort and encouragement in circumstances of trouble, remembering especially to comfort and encourage fellow pastors in case of need.
7. Provides material assistance to non-members who are in need.

List of major areas. One of the outcomes of the study was the identification of 13 major areas of activity in the Lutheran ministry. These areas are listed below together with the percentage of responses falling into each area.

	Per cent of responses		
	Laity	*Clergy*	*Total*
I. Assisting members of the congregation with problems and problem situations.	29.22	41.07	31.77
II. Maintaining an adequate relationship with and giving assistance to non-members.	5.38	8.48	6.05
III. Handling the fixed policies and usages of the church.	1.96	4.46	2.50
IV. Handling the membership program.	10.76	5.80	9.69

	Per cent of responses		
	Laity	*Clergy*	*Total*
V. Handling the social and service program within the congregation.	10.39	2.23	8.64
VI. Handling the educational program of the congregation.	11.86	4.46	10.27
VII. Handling fund raising for the congregation.	1.10	3.13	1.54
VIII. Handling publicity and publicity media.	0.98	0.00	0.77
IX. Handling worship services, religious functions, official acts, and prayers.	4.03	2.23	3.65
X. Stimulating attendance at worship.	2.32	1.79	2.21
XI. Preaching.	7.95	4.91	7.29
XII. Maintaining an adequate relationship with the congregation, the church council, and members.	6.60	8.48	7.01
XIII. Handling extra-congregational activities and relationships.	7.46	12.95	8.64

The percentages listed above are to be interpreted as follows: 29.22% of all usable behaviors submitted by the lay sample fell into major area I; similarly, 41.07% of all usable behaviors submitted by the clergy; and 31.77% of all usable behaviors submitted by the total sample. These percentages offer a crude measure of the relative importance of the various functions involved in the ministry.

Additional variables. In addition to identifying the various areas of ministerial activity and deriving a list of critical requirements, a number of additional variables were studied. These dealt with variability in the sample and problems of technique.

1) Comparison of lay and clergy reports. Statistical treatment of the data indicated that a significantly greater percentage of the clergy than the laity reported behaviors dealing with helping members with their personal problems. The lay sample tended to report more behaviors in areas V and VI, although the differences were not statistically significant.

2) Comparison of age groups in the lay sample. Two sets of groupings were made on the basis of the age of the lay respondents: under 40, over 20; and under 30, over 50. A comparison of the younger and older groups showed no significant differences, although both the "under 40" and "under 30" age groups showed a tendency to report behaviors in area V.

3) Comparison of the lay sample on the basis of the sex of the respondent. Females tended to report more behaviors in Areas I and IV, while males reported a greater percentage in area XII. The differences were not statistically significant.

4) Comparison of educational groupings in the lay sample. The lay sample was broken down into three categories on the basis of the highest grade of school attained: grade school, high school, and college and graduate. There was a significant tendency for the grade school group to report more behaviors in area VI and an even more significant tendency to report behaviors which were not usable. In three additional areas, II, IV, and XI, the differences were significant at the .10 level of confidence. Differences of this magnitude are not ordinarily considered to be statistically significant since they can be expected to occur once in ten times by chance. However, a future study might well take note of them.

5) Comparison of "most recent" behaviors with those occurring at any time within a year of the report. Two types of behaviors were requested in this study:

PACIFIC LUTHERAN
HEOLOGICAL SEMINARY
THE LIBRARY

those occurring at any time within a year of the report and the most recent behavior of the minister that was cause for a judgment of effectiveness or ineffectiveness. It is desirable to know whether this different structuring of the interview situation leads to differences in the reported behaviors. No significant differences were found.

IV

1) *The diverse nature of the Lutheran ministry.* This study has indicated that the Lutheran ministry is extremely diverse in the scope of its activities. The individual minister, by contract, is apt to be a "specialist," emphasizing a single area or a small group of areas of activity which satisfy his personal needs or afford him the largest number of success experiences. While some degree of specialization is inevitable and even healthy, a well balanced and rounded ministry would seem to require that the individual pastor accept responsibility for a many-sided program and understand how his unique personal needs tend to restrict his functioning.

2) *The emphasis upon assisting the members of the congregation with their problems and problem situations.* Some of the more typical problems and problem situations are enumerated: personal illness; illness in the family; bereavement; emotional problems; alcoholism; religious attitudes and problems; economic problems; vocational problems; problems related to courtship, marriage, divorce, and sex relations; domestic problems; disagreements and controversies outside the home; and separation from home.

The implications of this emphasis upon the "cure of souls" are rather complex. On the one hand, the minister must be carefully trained to be sensitive to the varied needs of his parishioners, facile in applying prayer and Scripture to specific life problems, and skilled in counseling techniques. This training must reflect both the experience of the clergy and the admitted needs of the laity.

On the other hand, the minister can scarcely qualify to counsel his more seriously disturbed members in spite of their need or desire for help. He is not trained to understand the dynamics of serious emotional disorders, nor does he have at his disposal the proper therapeutic techniques. He can best serve his parishioners by recognizing their symptoms early and referring them to competent therapists.

3) *The homogeneous nature of the sample.* The comparison of lay and clergy reports, together with the study of the effects of sex, age, and education within the lay sample, indicate that with a few exceptions laity and clergy hold similar views concerning the ministry. While differences may exist because of unique local or personal needs, there appear to be no consistently differing points of view to militate against a positive relationship between minister and congregation.

4) *The lack of emphasis on the preaching function.* Only 7.29% of the usable behaviors reported in the study dealt with the preaching function of the minister. Interestingly, the laity reported a larger percentage of incidents dealing with preaching than did the clergy. Whatever else the meaning of these statistics, it seems fairly certain that preaching makes less of an impact on members of Lutheran congregations than do other ministerial functions.

Why this is so and what it implies ought to be investigated. These are some of the possibilities: (a) the effectiveness of preaching is not necessarily impaired because it fails to make a conscious impact on the hearer; (b) Lutheran preaching leans so heavily toward saving souls for eternity that it neglects the everyday problems of the Christian; (c) preaching dogma comes easier than scrutinizing the problems of the individual and the group in the light of God's Word; (d) the minister's job ought to be redefined and the emphasis placed largely on the ministry to individuals.

In the last case the sermon would be retained as a part of public worship with whatever improvements are implied above. The main emphasis, however, would be placed on a personal ministry, applying the Word to the specific needs and problems of the individual believer (II Timothy 3:17).

5) *The use of the critical incident technique in investigating ministerial and congregational functions.* This study has, it is believed, indicated the value and the possibilities of the critical incident technique in investigating the work of the church. It can be used to study many problems: preaching; the functions of congregational officers, Sunday School teachers, day school teachers, college and seminary instructors, visitors, district and synodical officials; the curriculum of colleges and seminaries; hymns and hymnals; the unique needs of urban and rural congregations; and many others.

The application of a scientific method of investigation need not, as is apparent from this study, violate dogma or conscience.

PAUL AND PREACHING TO A MILITARY-MINDED AMERICA

By Leslie Conrad, Jr.

AS A PREACHER, St. Paul had it! He could preach to parishioners and he could preach to preachers—an unusual gift—and often he did it at one and the same time, as a close reading of his Epistles will suggest. Paul preached so effectively because he was a ministerial mind-reader—a characteristic of every powerful preacher of the Gospel. He knew his parishioners and preacher friends "like a book." He knew what they knew. He observed what they did, where they went, what they saw and heard and talked about.

Paul believed strongly in the power of picture-preaching. He was a prize-preacher at painting word pictures. (Even the metaphorical "mind of Jesus" was at work in Paul.) Like Jesus, he was not afraid to employ any sort of metaphor to get his message across and he was not the least bit afraid of the "military metaphor or illustration." When he faced an audience in person or on paper, he was always dead sure that most of his audience had been through the "war mill." Therefore, he was prompted to use a type of illustration that they could very well understand—the military-war-peace metaphor.

When today's American preacher faces any audience, he's facing a group that knows too well what wars and rumors of wars can do to bodies, minds, and souls. There are very few American families of this generation that have not had at least one member associated with a recent "war effort," either in a direct or indirect manner. There are millions of World War I and II veterans who understand very well military terminology, and the same is true for hundreds of thousands of draftees and enlistees in Uncle Sam's present military branches. We cannot get away from the fact that we are living in a military-minded age. Radio, TV, magazines, books, newspapers—every medium of spreading news—keep us conscious of the war-weariness of our world.

One afternoon I passed a stack of newspapers that my wife had readied for the trash collector. The idea hit me to pull out the top three dailies and count the number of first-page articles dealing with war and peace. The first newspaper I unstacked had a total of four articles on page one on the subject; the second paper had three first-page articles; the third one also had three. An average of three featured articles a day on war and peace at a time when only one war—Indochina's seven-year fracas—was in progress. The American preacher's public reads and hears of past wars, future wars, A-bombs, H-bombs, rockets, radar, guided missiles, jets, supersonic-speed, bacterial warfare, etc.

If Paul could live again in our generation, I'm convinced that he would draw upon such things for his illustrative material.

Paul's audience was not only a military-minded audience, but it was a war-wearied audience as well. The Greek civilization had experienced a period of 402 years of great and destructive wars just prior to the advent of the Christian church—and we think we have had a lot of war-weariness during the last dozen years!

From 431 B. C. until 29 B. C. the Greek world was a battleground. The Mithradatic War (88-84 B. C.) left Greece in a ruinous condition. Still greater was the suffering produced by the rapacity of Roman traders and capitalists. In the conflict between Julius Caesar and Pompey, the decisive campaign was fought on Greek soil, and the resources of the land were severely taxed by the requisition of both armies. As a result of Caesar's victory at Pharsaulus, the whole country fell into his power. After the murder of Caesar, the Greeks supported the cause of Brutus (42 B. C.) but were too weak to render much service. They subsequently passed into the hands of M. Antonius, who imposed further exactions to defray the cost of his wars. In 31 B. C. prompt measures had to be taken to avert a general famine among the Greeks. Conditions did not improve under the early Roman Empire, dating from 27 B. C. When Augustus became emperor in A. D. 29, one of his first moves was to reduce the numbers of the professional army to about 330,000—it was this army that policed the Roman world from the Atlantic to the Euphrates and from the Rhine to upper Egypt.

This was the scene in which Paul made his entrance! His listeners were tired of war. They were tired of the Roman occupation soldiers—whom they saw much too often. Yet, Paul, wide-awake preacher-teacher that he was, did not hesitate to draw upon this fertile field of the military for some of his finest illustrative material.

Everyone of his Epistles is sprinkled with military terminology, but some have more sprinklings than others. In Romans Paul uses these terms with which his Roman listeners were surely familiar: conquerors, boastful, ruthless, blood shedding, enemies, overthrow, captive, deliverance, persecution, set free, famine, principalities, powers, bondage, sword, demolish, snares, traps, vengeance, overcome, risked their necks, glory and honor—to name only a few. It looks more like the vocabulary of a wartime journalist of Paul's day than that of a Christian letter writer.

On the other hand, in writing to the Romans Paul mentions "peace" and "peaceably" more often than in any other Epistle—and who else needed it mentioned more often than the Romans?

In Romans 12:18-20 Paul does a strange thing; using war-related terms such as wrath, vengeance, enemy, repay, and overcome, he suggests that the Romans adopt a new "peace-waging policy." Paul puts his thoughts together to read: "Live peaceably with all men. Beloved, never avenge yourselves, but leave it to the wrath of God; for it is written, 'Vengeance is mine, I will repay, says the Lord.' No. 'If your enemy is hungry, feed him; if he is thirsty, give him drink; for in so doing you will heap burning coals upon his head.' Do not be overcome by evil, but overcome evil with good."

To turn to I and II Corinthians, take a look at the following military terms and then ponder the skillful manner in which Paul transposes them into practical and helpful illustrations:

1. Soldier's Pay (I Cor. 9:7). A soldier doesn't serve at his own expense; neither should a preacher of the Gospel!

2. Bugler's Call (I Cor. 14:8). Watch your preaching and teaching in "unknown tongues." Who will get ready for battle if the bugler blows the wrong call?

3. Enemies (I Cor. 15:25-6). Christ has a host of enemies; the last one to be destroyed is the enemy of death.

4. Final Victory (I Cor. 15:54-7). Final victory over death for the believer is assured through Christ.

5. Triumphant General (II Cor. 2:14). Christ, the triumphant general, always leads his followers to victory.

6. Weapons of Worldly War (II Cor. 10:3-6). Divine weapons are available for the Christian warrior, even though the war must be fought in this world.

Paul's classic military illustration (Ephesians 16:10-20) was withheld until he climaxed his Epistle to the Ephesians. And there may have been at least two good reasons for it. First of all, it is quite probable that a Roman soldier was at his side as this letter to Ephesus unfolded—Paul may have been chained to such a guard. (Metaphorical material close at hand!) Second, Ephesus was definitely a military town with a military-minded populace. For the sake of information, the Roman governor of Asia always landed at Ephesus and always assumed office there. All Ephesians were aware of the heavy concentration of well-armed soldiers in their midst to protect the governor—just in case.

When you read Paul's "Whole Armor of God" illustration, it sounds like a military order of the day. Apparently, it is Paul's "Onward, Christian Soldiers!"

The composer weaves into his battle hymn a catalogue of the great weapons in the Christian's armory. The type of soldier that Paul pictures is a front-line warrior. His equipment is entirely defensive with the exception of "the sword of the Spirit, which is the word of God"—and just where would the Christian go for a finer offensive weapon?

None of Paul's other military illustrations is packed with quite so much military terminology as this one. Actually, there are more than twenty-five military terms in the space of eleven verses.

Now, for some concluding thoughts. If Paul were among us today, he would be a much-copied preacher—especially in the technique of illustrations. He would use military-war-peace metaphors by the dozen. He would do so because there are few subjects that the American people know more about than military-war-peace subjects.

Our imagination almost runs away with us when we consider how Paul might employ some of today's military information and terminology. No doubt, he would talk of "guided missiles of peace," "consciences with radar," "radioactive church members," "jet-propelled evangelism for the entire world," "rolling along with tanks of food for the famined," and "H-bombing or A-bombing the sin-centers."

But since Paul is not around to be copied, the best we can do is to take our cue from his printed works—and it is there!—and then do what we imagine he would be doing if he were on hand!

STEWARDSHIP—ROMAN, CALVINISTIC, LUTHERAN

By Wilfried Tappert

A STUDY OF stewardship—beginning with the tithes, offerings, and sacrifices of the Old Testament, the hallowing of one day out of seven, the surrender of the first-born son to the service of God, the first fruits and other Mosaic regulations, continuing then with the words of the prophets concerning tithes and offerings, and closing with New Testament practices, especially with the suggestions of St. Paul with regard to the offering for poor saints in Jerusalem and the customary gifts placed on the altar on the Lord's Day—would prove a valuable help toward determining what the church means by Christian stewardship. It is quite reasonable to assume that the teaching is there; it is for the church to define it and to apply it properly.

This teaching has come to the fore in America chiefly through the churches of the Calvinistic tradition. Lutherans in America have for the most part taken it over from them, adjudged it Scriptural, reasonable, sound, and practical, and have continued to develop this doctrine in accordance with their own particular genius. It seems, however, that much of the legalistic element which tinges Calvinism has been taken over bodily with the teaching.

We are, as Lutherans, under two doctrinal handicaps in this matter. The first

results from the fact that our discussion of good works, as well as our very nomenclature where such are concerned, stems from opposition to the Roman doctrine of salvation through works. This fact has even led some theologians to assert that good works are sinful! We may well ask: "What are good works in the Lutheran sense?" Are they not the natural fruits of the Christian life, never fully as good as they ought to be, a part of every sincere Christian's thought, word, and deed? Surely, there is nothing of supererogation about such works. Yet, always aware of Rome looking over our shoulders, we have treated good works as though they *were* something extra, beyond the norm, and have spoken of special rewards in the measure of good works accomplished. Surely there is truth in what our older theologians have said. But it would have been far better if they had rejected good works in the Roman sense entirely, and then (not under justification, but under sanctification) had developed the whole matter of Christian stewardship in terms of the Gospel.

The other handicap is the Calvinistic heritage which we have taken over in pushing the practice of stewardship. The steward of New Testament times was truly under legal contract, subject to legal conditions. The goods he handled were not his but his master's. They were not even lent to him for a time, but only entrusted to him. He was the full master of these goods, of buying and selling, of hiring and discharging employees, subject only to the annual accounting of his master. For his work he received wages and subsistence if he was a freeman. If he was a slave he had certain advantages of food and position, and the hope of eventual manumission if he did his work satisfactorily.

If we examine man's position and his relation to God under the type of the steward, we find particulars which do not apply. God is the owner of all things. This is a favorite statement with which the teaching of stewardship generally begins. And it has biblical warrant. But the statement is true in both an absolute and a relative sense. In the absolute sense, since man and all creation are God's, the food which an animal eats, even though it gorges itself, is still God's, for the animal itself is God's. And what a man earns and spends, what he inherits or steals, is still God's, for man cannot transport it out of this universe, out from under God's jurisdiction.

We are thus chiefly concerned with God's possession of all things in a relative sense. The air man breathes, the sun which shines on him and gives increase to his planting, the water he drinks from a passing stream—all are God's, yet they are also man's. "The earth hath he given to the children of men." Man's life, his health, his food, his strength is from God and belongs to God. Yet even the most earnest proponents of the doctrine that man owes a stewardship over material possessions will grant that a man has the right to feed, clothe, and warm himself and his family, a right to enjoy life with those entrusted to his care, a right truly to live. There is no word of Scripture to tell man what is relatively his as well as God's, or God's as well as his.

In this respect the picture of man as steward may be a true one: man is a slave who labors for a master, and all that is his (because even he belongs to

his master) is hope. In other respects the picture is not true. Man has continually showed himself to be an unfaithful steward who uses his master's goods as though they were his own, who does not even recognize a master, and who has no thought of ever rendering an account. Surely this is not hidden from God. Yet God continues to entrust gifts, talents, and goods to these faithless stewards who represent the gross mass of humanity.

Jesus, however, was not speaking either to or about such stewards in his parables. He was speaking to people who had knowledge of God, of his will, of his being and nature (at least to some extent) and who thus, as stewards, would fall into another class than those first mentioned. In other words, we cannot apply a doctrine of stewardship broadly on the basis of God's universal proprietorship. God still lets his mercy reign, even over unfaithful stewards, throughout the earth. We acknowledge that his judgment of the nations will be in accordance with their light. Thus it is necessary for us, too, to make distinctions. Man's realization of his stewardship comes with the revelation of God rather than being absolute because of God's universal ownership.

Thus stewardship came to the Israelite with the covenant, with the designation of Israel as God's people, and with the law which closely defined and guarded his stewardship. "He hath shown thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" In the case of Israel, God established definitely what he claimed from them for himself, what he claimed for his priests and Levites, and what was left over to them. And stewardship was for Israel the whole moral, social, and religious life of man with its ceremonial precepts concerning eating, drinking, washing, cleansing, sacrificing, and praying. What was left to the individual after all this was at his disposal for the doing of good works. The scribes and Pharisees of Jesus' day attempted a faithful stewardship as prescribed by law and by their own additional commands and prohibitions. This stewardship lacked spiritual qualities, joy, freedom, and sincerity because it was legalistic in essence and nurtured hypocrisy. For the stewardship of his followers Jesus demanded a righteousness that exceeds.

Under the New Testament we find the Owner of all coming to his stewards. He has taken account with them. They have all fallen short and are in great debt. He finds them repentant, pleading for mercy (which is an act of faith). He pays their debt at great loss to himself, at great price, the gift of his only Son. Now the stewards stand clean. God makes a new covenant, testament, arrangement with them. He calls them no longer slaves, servants, stewards, but friends and children. He distributes of his own among them to use as their own. "All things are yours, and ye are Christ's, and Christ is God's." God reveals to his reconciled and redeemed children his life and his love, and draws them to himself in thankfulness and answering love. He reveals to them his will, his being, and instructs them as to what it means to be children of God. He commends others to their care and service, commends to them holiness of heart and life, faithfulness to him, and a happy fellowship with one another as they grow in grace and knowledge, in

spiritual wisdom and strength, in faith and trust. And he calls this his kingdom in which each has a mutual part.

What, then, is stewardship among these redeemed of God? It is the living of the life of the redeemed with all faithfulness and devotion. It is the use of every gift and talent not for sin, or selfishly for self, but for the service of fellowmen and the blessing of the kingdom. It is free, it is generous, it is enthusiastic. It does not start with material but with spiritual things; and a faithful stewardship in material possessions becomes the witness of a faithful stewardship over spiritual treasures. Now it is possible for redeemed man to bring offerings of his own to God. To be sure, "we are bought with a price and we are not our own," even as a child is not its own. Yet since we are redeemed we do not give to God a small part of what is really his own, keeping the rest for ourselves, but we truly, thankfully, gladly, really give to God what is ours to give as his children. Our holiness is not God's holiness. Our growth in grace, in faith, in spirituality is our own, not God's. Our renewed wills are ours to yield to God. And so also are our material possessions our own under God. Thus our service to God is true liberty, our obedience to God is perfect freedom, and our whole Christian life is a faithful stewardship in the Gospel, as we live under our Redeemer Christ in his kingdom and serve him.

A GODDESS IN PROTESTANT WORSHIP?

By Paul Brinkman, Jr.

MOST OF US know that Roman Catholicism has what amounts to a "goddess" in the Virgin Mary. Few ever think that there may be one in Protestantism. To use some words from St. Paul, she "is well-known yet unknown." She is very old but always young, for she keeps abreast of the times. She has more worshipers than most of us imagine. Her kinship with Mammon, Baal, Dagon, and "filthy lucre" is most intimate. Genuine Christianity spurns her; nominal Christianity acclaims her. Our first modern mention of her comes from John Ruskin: "We dispute a great deal about nominal religion, but we are all unanimous about this practical one, of which I think you will admit that the ruling goddess may be best generally described as the 'goddess of Getting on.'" At heart, she remains the same through the centuries. Here is a passage from the Middle Ages by Nicholas of Cusa, who already detected her wiles: "The religious orders with few exceptions have sunk into empty superficiality, where only the outer form of church order is left, without the spirit of the founders. They carry Christ upon them, but only in the statue and crosses. . . . Christ is worshiped, not as the Saviour of souls but only as the dispenser and guardian of worldly goods."

What a modern ring these ancient words have! This goddess is versatile beyond dreams, and her ability to deceive surpasses description. Those who come under her influence are held as by a magic spell. How many Protestant ministers

and laymen do her obeisance is a matter of deep concern to the Christian conscience. Many serve her against their better judgment. Some serve her thinking they render Christ honor, "supposing gain is godliness" (I Tim. 6:5). As it seems, she is most popular during times of "great ease in Zion." Arnold of Lübeck sensed in A. D. 1210, "Abundance of earthly things tempted them [the religious] to live after the flesh and to mind the things of the flesh. Love grew cold and worldliness crept in. There was no place for religion when elation once entered, nor for humility when lordliness had put her to flight."

In Protestantism, this goddess is largely responsible for the craze for externalism or material evidences of "virtue." She has a hand in exaggerating trifles, small rubrics, and overdone ritual and ceremony. Her sway extends to the pulpit and choir. Too few of us suspect how close our religion is tied up with our worldly culture and society. Halford E. Luccock expresses the point well: "The churches have numbers, wealth, position, efficiency of many sorts; but anything resembling the New Testament rapture, and the divine carelessness from which it came, is about as hard to find as lost youth. . . . Many congregations would do well to lose a half-finished church building by leaving it half-finished if that were necessary to save its soul." The same thought is found in these words from the great medieval theologian Bonaventure: "We see that all the religious orders decay in religious life, while they seem to be progressing in worldly wealth and in ceremonial matters." It would be difficult to find Protestants who would own up to this truth. Most would be offended by it and remain transfixed by the fascination of size, number, and external production rather than inward spiritual growth and insight.

Easter-time may be taken as a representative period when this goodness comes out in full dress regalia to display her charms. Teeming millions of well-groomed people crowd churches of all faiths and pay at least a sort of reluctant lip-service to Christ which the casual and unwary mistake for signs of real devotion, deceiving the very elect. The proof of the pudding is in the eating. If it were Jesus Christ that this vast sea of humanity worshiped "in truth and in spirit" at Easter-time, then why is our society so rife with social and political corruptions, injustices, debasing vices and habits, and the itching palm? Certainly, the goddess of "Getting-on" is much to blame.

On Easter evening, 1953, five of Portland's down-town preachers conducted a radio panel in which one pastor evinced approval of wearing apparel suitable for the occasion—not "sack-cloth and ashes" but the latest style hat and suit. With a sort of unconscious disdain he was really saying, "to him of vile raiment, sit thou here under my footstool" (James 2:1). Certainly, in his well-groomed congregation "sack-cloth and ashes" were strangely out of place. This seemingly trivial matter presents figuratively the basic problem of life. And this "new hat" and "new suit" may symbolize a spirit wholly incongruous to that of Jesus Christ. To guard against a common misunderstanding, let it be said that we are not trying to be contrary or go to the other extreme in filth and rags as a virtue per se, for one can be just as bad as the other. Both can, and do frequently, betray

egoism or desire for attention. We are trying to get at another idea entirely, somewhat as Emerson puts it: "A great man scarcely knows how he dines, how he dresses. . . ." Or as I Peter 3:3 speaks about "adorning . . . not to be plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart. . . ." It is fairly safe to say that this goddess presides over the multitude rather than the "meek and lowly Nazarene!"

Since the question of clothes has arisen in connection with this female deity, it would be of considerable profit to reckon more on the significance of "sack-cloth and ashes," at least symbolically. They ought to stand for that radical humility and contrition without which it is impossible to please God and which is in such tremendous demand today. Let us employ the "new hat" and "new suit" as symbols of the self-sufficient, the successful, the "holier-than-thou" attitude. This brings us right back to "Getting-on," the goddess so widely worshiped. Indeed, the very idea of "sack-cloth and ashes" would insult all this human magnificence and independence. Jesus meant the same thing by "repentance." There is no way of saving ourselves from this pride and religious superciliousness without *metanoia*. It means giving up all our superiority feelings and attitudes, which lead to self-destruction. This is what is threatened by our goddess. "Continue to make that forbidden deity your principal one . . . and catastrophe will come; or, worse than catastrophe, slow mouldering and withering into Hades," warned John Ruskin.

CHURCH LIFE FIFTY YEARS AGO

By Walter C. G. Veit

DURING THE LIFETIME of some of us tremendous changes have taken place in the world 'round about us. These changes have been so radical that in many respects this is an entirely different world from what it was when my classmates and I were ordained into the Christian ministry in June of the year 1905. When we were middlers at the seminary, Orville and Wilbur Wright tested the flying machine they had built after a long period of trial and error. This machine was equipped with a sixteen-horsepower, four-cylinder engine. It rose under its own power and was able to remain aloft 59 seconds and flew the then astounding distance of 852 feet. That was on December 17, 1903. It took five more years of experimenting before the Wright brothers were able to make a world record in flying with a heavier than air machine. Orville did the flying then and he remained in the air one hour, 10 minutes, and 56 seconds and flew all of 50 miles. What a contrast that is to the speed and flight distance of a modern jet airplane! Then, too, while we were at the seminary a horseless wagon was driven up and down Germantown Avenue at not too frequent intervals. People would stand still and stare wide-eyed at this curiosity. But all day long one could hear the clatter and rattle of wagons, drays, buggies, and carriages and the hoofbeat of the horses. Those

were literally still the horse and buggy days, and they continued into the first few years of our ministry.

The moving picture industry was still in its infancy. The pictures were crude, very crude in every sense of the word when compared with modern standards. Hollywood had not yet been born. The radio was still in the laboratory stage, and television was not even dreamed of. It was not until the year 1920, fifteen years after we had entered the ministry, that the first radio broadcast was transmitted over the air.

In the year 1905 our nation was still predominantly agricultural in its outlook. The pattern of farm life, with its interdependence of the family, and of the community, with its employment and livelihood, was to a large extent the pattern for the nation. Factories and mills were largely family-owned and controlled. The drygoods merchant, the clothing merchant, the shoe merchant, the hardwareman, the drugstore owner, the grocer, the butcher, the baker, and all the rest of the tradesmen owned their own businesses and conducted them with a few helpers. Artisans operated their own shops. The chainstore was just beginning to appear on the horizon. The workday was long: ten and twelve hours for a six-day week. The wage of a laborer was $1.00 per day, and $12.00 per week was considered a fair wage for a worker. The salary of some pastors was below this scale; $600.00 and even less than that per year was not by any means exceptional. As late as 1914 the average salary of pastors in the Ministerium of Pennsylvania must have been under $1,000. In that year this action was adopted by synod, "Resolved, that we suggest to parishes or congregations and mission boards to work toward reaching a salary of not less than $1,000."

While there were some institutions (church and secular) for the indigent and aged and orphans, nevertheless the largest number of the needy were taken care of and provided for in the homes of immediate relatives. Many communities had no hospitals. The sick were largely nursed in their own homes by the members of their families with the help of relatives and friends. Practically all the children were born in the homes, and the midwife was an honored institution. The family physician was not only the doctor, but also the counselor and friend of his patients and their families. Medical specialists were few and far between.

It may be of interest to report something about the funeral customs and practices that prevailed fifty years ago, as they came under my observation. Telephones were not in common use in the homes then. Accordingly when a death occurred, a member of the family came to the parsonage to announce the death and to make the preliminary arrangements for the funeral. This was followed by a pastoral visit to the home when the funeral arrangements were completed. As soon as a death occurred, the home was darkened, the shades in the windows were drawn, and when the house had shutters they were closed and kept bolted for the period of mourning, which lasted from one to six months, or even longer. Few homes had electric lighting in those days; many used the open gas jet for lighting, and in many homes the kerosene lamp was still in use. The homes were dark and dreary during this period of mourning. Where there was a musical

instrument in the home, an organ or a piano, it was closed and not used during the period of mourning. The home of the deceased was marked by a crepe. This was a long cloth, gathered at the top and fastened to the front door with a rosette. White was used for a child, gray for a young person, and black for an adult.

Embalming was done in a very crude way and was done in the home. The body was not removed from the home until the day of the burial. The body of adults was always dressed in black, and an entire set of new clothing was provided. Shrouds, too, were used. For the burial service and during the period of mourning the immediate family wore black clothes, and the widow, or mother, wore a black veil over the face and draped down the back. Very often men wore a crepe band around the sleeve of the left arm. The caskets for adults were always black, covered with cloth or of stained wood. The undertaker trimmed the interior of the casket and in some instances even built the casket. The graves as a rule were plain; that is, there was a rough wooden case—boxes, they were called—into which the casket was lowered. The casket was lowered into the grave by means of heavy straps, before the committal was read, and earth or sand was used for the committal. The mechanical lowering device is a much later invention. There were few cremations—by 1905 only about 1,500 in the entire country.

In those days a funeral consumed a great deal of time. All the vehicles were horse-drawn, and during a funeral procession the horses were never permitted to go at a faster gait than a walk, no matter how great the distances were. The pastor and the undertaker headed the procession in a buggy, followed by the hearse and the hired cabs for the family and friends. No private vehicles were used except for rural funerals. In fact, very few families in cities and towns owned a landau, or buggy, or carriage, or cabriolet, or phaeton, or democrat, or Germantown wagon. The pastors in rural areas required a horse and buggy for pastoral work in their parishes. Those of us who lived in towns or cities traveled by trolley or *per pedes apostolorum.*

For the funeral the minister and the undertaker were dressed in black, and the Prince Albert coat and the high silk hat were the accepted style. The drivers of the hearse and the cabs were in livery and wore high silk hats. The funeral service was sometimes held in the home, but for active church members it usually was conducted in the church. In those days attendance at funeral on the part of relatives and friends and acquaintances was very large. Today very few people come to the funeral service; but large numbers come to pay their respect at the so-called "viewing" on the evening preceding the service. There have been minor changes in the "Order for the Burial of the Dead" during the past fifty years. However, the length of time consumed for the service has become very brief due to the elimination of the so-called eulogy and the reading of a lengthy obituary. Floral tributes were a part of the funeral in those early days, but not, except in isolated cases, in such lavish displays as are so frequently seen today. However, odd designs were used: the vacant chair, the broken column, the broken wheel, gates ajar, and a floral pillow was never missing. Sprays and floral baskets have taken their place.

The year 1913 marked the beginning of a new era for funerals in my community, and no doubt in other communities as well. In the forepart of that year a motor hearse and a motor coupé for the minister were used for the first time. In that year also the first funeral parlor was opened. Within about a year and a half all the local undertakers had motor hearses and funeral parlors. These innovations did not immediately meet with general favor on the part of all the people. Many folks insisted on having the funeral in the old way. They deemed it disrespectful to remove the bodies of their loved ones to a funeral parlor; and they considered it irreverent to have them whisked off to the cemetery at the high speed of a motor vehicle. Thus there was a period of transition which lasted for a few years. Some people requested a horse-drawn funeral procession. Others, a bit more progressive, did not object to the use of the motor hearse, even though all the other vehicles in the funeral procession were horse-drawn hired cabs. The cabs could not be replaced by motor cars immediately inasmuch as motor equipment came into the market very slowly. The change was gradual, and during that time there were many so-called mixed-vehicle funerals. I well remember the time when the hearse was the only motor vehicle in the funeral procession. To reach the cemeteries from many areas of the city required the ascending of a hill. The hearse would proceed up the hill at a lively speed and wait at the entrance to the cemetery until the horses plodded up the hill at the tempo of the dirge with their burden of cab and mourners. As the months went by the livery stables added automobiles to their equipment, and by about the year 1917 the full funeral procession was motorized. During the succeeding years the number of privately owned autos increased and gradually replaced the hired equipment with the exception of the car for the minister, the hearse, and one or two cars for the immediate family.

There is little to be said about the changes connected with marriages and the accompanying marriage festivities. The Order for Marriage has remained essentially the same through the years. However, in former years, at least in my area, marriages were as a rule solemnized in the homes or in the parsonage, but during recent years our church members prefer to come to the House of God for this solemn service. But in one respect there has been a decided change: marriage vows are taken much more lightly today than they were fifty years ago, and as a result the rate of separation and divorce is high. However, from long observation I should say that the rate of separation and divorce among active church members is not so high as it is among those who have no religious background and no church connection.

Fifty years ago Sunday was observed as the Lord's Day more generally than it is today. All but the most essential work used to cease, and there were no sport events and no movies. The favorite Sunday recreation was taking walks and visiting among relatives and friends. In towns and cities services were conducted both in the forenoon and in the evening, and in many congregations Sunday schools met in the afternoon. Churches were unhampered in choosing their own suitable time (after school hours, in the evening, and on Saturday) for weekday meetings of auxiliaries, choirs, and catechetical classes. Today the whole week-day

program of the church must accommodate itself, as to days and hours, to the activities of schools, social groups, sport events, and store hours.

Fifty years ago there were still many of our churches that had no cross and candles on the altar. Many pastors did not wear a robe; others wore a black robe but no stole. To my knowledge there was only one pastor in the whole Ministerium of Pennsylvania who wore a cassock and surplice, and there was one pastor and his assistant who wore a surplice during the administration of the Lord's Supper only. The common cup was in general use. Many congregations did not use the recommended liturgy. In the minutes of 1910 this entry appears: "On motion of the Rev. Dr. Henry Jacobs it was Resolved, That all congregations not yet having introduced our Lutheran liturgy and Lutheran literature, are earnestly requested to do so." Orientation was not generally practiced. Some of the fathers objected to it.

The financial system of our congregations was very crude. Some collected pew rents and others depended on special offerings at festival seasons or Communion Sundays for their income, and the penny had a large place in the offering plate or in the *Klingelbeutel.* By the year 1920 the population in towns and cities outstripped the population in rural areas. The outlook of our people was no longer rural. World War I accelerated the shift of population to urban areas. All branches of technology made rapid advances and increased in volume. The assembly line came into use. All this made its impact on church life.

Life and Thought in World Lutheranism

High Church Movement vs. Confessions in Sweden

During the past year a lively debate has been carried on chiefly in *Svensk Kyrkotidning,* a journal for church and school, between the leaders of the so-called high church movement in the Swedish Church and a number of other pastors who represent the more traditional Lutheran position. The debate started in response to a critical review of the first number of a new magazine, *Kyrklig Förnyelse* (Churchly Revival), which is the organ of the high church movement. The reviewer seemed to detect in this first number a tendency to abandon the Lutheran heritage in favor of a revival of and a return to the ancient fathers of the church. In an answer to this criticism one of the editors wrote: "Without wanting to be accused of Crypto-Romanism, we who are connected with *Kyrklig Förnyelse* do not recognize what occurred with and around Luther as such a Copernican revolution that it should serve as a point of reference and guide for the life and teaching of the church. We want to regard him as one of the teachers of the church, not the only one."

The reviewer in turn seized upon this statement as expressing a fundamental standpoint of the high church movement. "What happened with and around Luther" is nothing else than the Reformation itself, which is contained and preserved in the Confessions to which every pastor of the church has promised to adhere. According to the above statement the high church movement repudiates the Reformation and the Confessions. This interpretation of the statement was hotly denied, and one of the writers invited the reviewer to cite the leaders of the movement to the bishop and cathedral chapter as having broken their ordination vows.

The question about apostolic succession was injected into this debate by Professor G. Wingren, of Lund. He argues that on the basis of the Confessions the church is "obligated to reject the doctrine of apostolic succession." Even though the Church of Sweden has what is called apostolic succession, it cannot, as long as it is true to the Confessions, attribute to this doctrine any fundamental significance. This was the reply given by the Swedish bishops to the Church of England a few years ago. Wingren's assertion that the Augsburg Confession denies apostolic succession was immediately taken up by his opponents, who demanded to know where such a statement was found and also what kind of Christian ministry is then established in the Confessions.

Professor Wingren explained his conception of the significance of the doctrine of apostolic succession in a later article. He illustrated his point by a reference to the attitude of the Anglican Church to intercommunion with the Scandinavian churches. The Church of England recognizes the Church of Sweden but not the Churches

of Norway and Denmark. It makes no difference that all the Scandinavian churches are founded on the Scriptures and that they administer the sacraments in accordance with the words and institution of Christ. From the point of view of the Anglican Church something is lacking in Norway and Denmark—apostolic succession. The significant point is that *in addition* to the Gospel, Baptism, and Holy Communion this church insists on a certain kind of ministry. But the Confessions positively insist that nothing must be added to the Word and the sacraments. In these Christ himself comes to us and is present. He is not more present because a bishop who stands in the apostolic succession officiates. When the doctrine of succession is introduced, it implies that "the foundation of the Word is not quite sufficient." But in Luther's explanation the efficacy of Baptism is made to depend entirely on the Word. In the Confessions the validity of the sacraments is never attached to the person officiating but to the Word itself in which Christ is present. On this basis the Church of Sweden can have intercommunion both with the Church of England and with the Churches of Norway and Denmark. The bishops of Norway and Denmark are as much bishops of the church as the bishops of Sweden or England.

In defending their cause the high church leaders emphasize "the catholic heritage." Everything that is not specifically rejected in the Confessions is incorporated into the churches of the Reformation; consequently, also apostolic succession. They insist that they do not minimize the centrality of the Word or justification by grace alone through faith. All that the high church element wants is to revive the ancient heritage and preserve the treasures which have been bequeathed to us from the ancient church. Apostolic succession is not something "added"; it is a part of the one, holy, catholic church.

It is precarious for a person living so far from the scene to generalize on the basis of this discussion. There is at present a distinct high church movement within the Church of Sweden. The participants in this movement insist that the revival of the life of the church must come through a greater emphasis on the sacraments, devotional exercises, and personal consecration. Since it was my privilege to observe a little of this movement a couple of years ago, I can testify to the deep spiritual earnestness that characterizes the participants. Their services were by no means simply formalism. In some congregations the attendance at the Lord's Supper has increased considerably, the sacrament is celebrated more frequently, and the prayer-life of the members has been strengthened.

That there are dangers in this movement is also obvious. With their emphasis on the sacraments goes also an exaltation of the ministry. The apostolic succession is important because it gives a special character to the pastor. One of the participants in the debate finds it "alarming that pastors of the Norwegian and the Augustana churches are permitted to officiate in the Church of Sweden." Professor Wingren insists that the question is not about the introduction of certain ceremonies, such as the sign of the cross and the elevation of the host, but that the primary question is about the sufficiency of the Word

and sacraments as the foundation of the church. Whenever something else is added, such as apostolic succession, this becomes a divisive element that destroys the unity of the church.

In connection with this high church movement it is significant that the cathedral chapter (*domkapitlet*) in Lund has placed the pastor in Osby, Gunnar Rosendal, under the supervision of the dean of the cathedral for one year. This action was reported *in extenso* in *Svensk Kyrkotidning* in August. According to this report some members of the parish of Osby had complained to the authorities that the pastor had introduced so many new ceremonies and innovations that the service appeared more Roman than Lutheran. Also the chapter had found that the service at which a young woman had been consecrated as a nun was contrary to the practice of the Church of Sweden. (There is some question whether she was really consecrated as a nun or not.) The chapter is of the opinion that the pastor acted in these matters in such a way as to cause divisions and strife in the parish, and that he acted contrary to instructions received from the chapter. We hope that this affair will not add fuel to the fire and intensify the tension. On the whole, a discussion like this testifies to a deep concern for both the life and the teaching of the church.

ERIC H. WAHLSTROM

NEW HYMNAL IN DENMARK

The publication of a new hymnal is an event of far-reaching importance in the life of a church. It may not rate in sensation with headline events, but its implications may be far greater. The late Bishop Amundsen of Denmark once said that the hymnal is the most important of the confessional books of the Danish Church. This is not to be understood in comparison with the significance which the *Book of Common Prayer* has for Anglicans, for the liturgical portion of the Danish hymnal has far less significance for the church life of Denmark than the Prayer Book has for England. What he meant was that the hymns sung by the church constitute its most important confession of faith. If this is true, then it can be seen that a new official hymnal, or any hymnal for that matter, has tremendous importance. It gives expression, probably for half a century, to the religious life of a church, and, in this case, of a people.

The Church of Denmark has issued a new authorized hymnal. It was authorized by the king February 2, 1953, and the first printing of the church edition appeared November 2, 1953. During the past year churches have been purchasing and introducing the new book, and it might well be said that it is now in use. The committee which produced it was appointed in 1946, and its first proposal was printed in 1951. This proposal was studied, discussed, and criticized by the public, and the result was the book which is now accepted.

A news story could stop here, but it would then not give the full import of the event. Readers of the QUARTERLY will want to know more about the character of the book, and it appears that the best way to inform them would be to approach the matter historically. The present book unfolds its character just as much in comparison and rela-

tion to its predecessors as it does in isolated analysis.

The hymnbook of the Church of Denmark quite naturally has its origin in the Reformation. Records show that one was published by Claus Mortensen in 1528, and four others appeared in 1529. The first one to be used throughout the country, although it was probably never authorized, was issued by Hans Thomissøn in 1569. It contained 261 Danish and eight Latin hymns, and it was used through the seventeenth century.

The next hymnal was strongly influenced by the great hymn-writer, Thomas Kingo (1634-1703), with his many majestic hymns of praise and his profound recognition of human frailty and the grace of God. He was authorized by the king to publish a new hymnbook, and he issued a first proposal in 1689, called *Denmark's and Norway's Authorized Hymnbook: The Winter Part.* But his own hymns so dominated the selection that rivals prevailed upon the king to remove Kingo from the task and to give it to a commission. The commission published *The Authorized New Church Hymnbook* in 1699 with 297 hymns, 122 from Hans Thomissøn's book, and "only" 85 of Kingo's. This hymnal was used extensively through the eighteenth century, and it was reprinted as late as 1924.

The next hymn-writing period was dominated by Hans Adolph Brorson (1694-1764), the poetic, humble, and intimate singer of Pietism in Denmark. He published his hymns in *The Rare Treasure of Faith,* and his hymns were incorporated in *The New Hymnbook* published by Erik Pontoppidan in 1740. This hymnal, which contained ninety of Brorson's hymns, was never authorized, and it was not generally used, but it became very popular in certain sections of the country, particularly in Slesvig.

The period of Rationalism produced the next hymnal. It was prepared by a committee, headed by Bishop N. E. Balle, and its first section was published in 1793. The book was authorized by the government and it was issued in its complete form in 1798 with the name *Evangelical Christian Hymnbook.* The hymns were revised according to rationalistic standards and their value was greatly reduced. It has been said that this hymnbook was neither evangelical nor Christian, and it has been called the second-worst hymnal in Christendom. It contained 560 hymns.

N. F. S. Grundtvig (1783-1872) made the next and the greatest contribution to Danish hymn-writing. His hymns and religious songs number two thousand, and they were published with the title *Work of Song to the Danish Church.* These hymns, privately printed, were sung in Grundtvig's and other congregations, and in the middle of the century the demand came for a new official hymnal. The task of preparing it was, after some involvement, given to the ministerium of the Roskilde Diocese, which eventually published it in 1855. Its official title was *Hymnbook for Devotion in Church and Home,* but it was commonly called the *Hymnbook of the Roskilde Ministerium.* It included 80 hymns by Kingo, 60 by Brorson, 30 by Ingemann, and 70 by Grundtvig. Two appendices were eventually added, one in 1873 containing 245 hymns, of which half were by

Grundtvig, 16 by Kingo, 32 by Brorson, and 20 by Ingemann. Another came in 1890 and added 176 hymns of which thirty-some were Kingo's, 40 Brorson's, and 50 Grundtvig's.

Even as the last appendix was added, plans were brewing for another hymnal, and the *Hymnbook for Church and Home* was authorized and published in 1897. This is the book which has most commonly been used up to the present day. It contains 675 hymns, and of these roughly 28 per cent were by Grundtvig, 16 per cent by Brorson, and 14 per cent by Kingo. The hymns attributed to these men include both originals and translations.

The new hymnal of 1953, titled *The Danish Hymnbook,* has sought its new material from several sources, chief of these being the hymnbooks used by church groups, such as the Grundtvigians and the Inner Mission, and from the hymnbook used in the province of Slesvig. A small number of translations from English and Swedish have been included, as have a few original hymns by modern Danish authors. Kaj Munk is thus represented by one hymn. An effort was made to include hymns with emphasis on the Christian life. On the whole, however, it must be said that the greatest portion of the increase came from hymns already in use but not in the authorized hymnbook. To put this in another way, the increase is primarily found in hymns by Grundtvig.

Compared with the 675 hymns of the hymnbook of 1897, the new hymnal has 754 numbers. About one hundred hymns were dropped and 180 were added. Many of those that were retained have been altered, partly to restore them to the original where they had been unwisely changed, and partly to modernize obsolete expressions. Sixty-three per cent of the hymns in the new book have been written by three men, Kingo, Brorson, and Grundtvig, but Grundtvig more than doubles the percentage of the other two with a total of thirty-five per cent.

The 267 hymns of Grundtvig in the new book represent a substantial increase, and this is a demonstration of the complete acceptance and appreciation of the great hymn-writer. Old resentments against Grundtvig have almost completely disappeared, and his hymns are used by all church groups. They have become an organic part, not only of Danish church life, but of the life of the people. Grundtvig's hymns, his stress on the sacraments, and his emphasis upon freedom within the church have so impressed the Danish Church that it is noticeably different from even its Lutheran neighbors. This is not said to depreciate its essentially Lutheran character but to show the impact of this great personality.

The publication of a new hymnal may not be a headline event, but it has far-reaching consequences for the life of a church. The span of time between hymnals has, since 1800, been approximately half a century, and if this rate continues, the present hymnal should serve the Church of Denmark for the rest of our century. It has been said that the worship of the Danish church is a "hymnal mass" with great emphasis upon congregational singing. If this is true, as I believe it is, then that church has taken an important step to improve its service. But it has found its renewal within its own historic life

and not to a very great extent in influences from without.

In connection with the improvement of the hymnbook it should be mentioned that a great revolution has taken place within the past decades in the use of melodies for the hymns. The revolution was spearheaded by a great organist and composer named Thomas Laub. A discussion of this development should be undertaken by one with greater musical knowledge than the undersigned.

JOHANNES KNUDSEN

CHURCH AND STATE IN NORWAY

As previously reported ("Debate about Hell in Norway," Vol. VI, pp. 165-170) a controversy followed the public rejection of the teaching of eternal punishment by Bishop Schjeldrup. In a letter to Norway's Department of Church and Education, the bishop asked the department to decide whether, by thus denying a point in Article XVII of the Augsburg Confession, he had put himself outside of the Evangelical Lutheran Church. Some felt it to be a rather unusual step to appeal a doctrinal question to a government administrative agency instead of to the college of bishops, while others admitted he had the right to do so. The department followed the procedure usual in such cases. It consulted the bishops and the two theological faculties. It then put the advices received before its legal counselor, Professor Frede Castberg, now rector of the university.

The government issued an order in council authorizing the department to answer with reference to the advice received from bishops, faculties, and legal counselor. The answer of the department came as a *tilraadning* (advice) on June 15, 1953. It is quite a lengthy document that goes into the matter from various angles—doctrinal, historical and legal. It points out that Bishop Schjeldrup had not denied the possibility of being eternally lost. On the contrary, he had affirmed the fearful reality of eternal perdition. He had only protested against the use of hell as a motivation in preaching, and the understanding of it as involving eternal pain for body and soul, as being contrary to the love of God. (This understanding is evidently the meaning of Article XVII of the Augsburg Confession.) It was also pointed out that while all opinions received upheld the doctrine of eternal punishment, the majority of them declared that the material at hand is not sufficient to declare Bishop Schjeldrup to be outside the church confessionally. On the basis of the various opinions, the department decided that in his articles in daily papers about the eternal punishment of hell Bishop Schjeldrup "cannot be regarded as having put himself outside the Confession or outside the confessional obligation which rests upon him according to law."

This decision was not unexpected. It seems to have been somewhat satisfactory to most. No one had expected the bishop to be deposed, and no one asked for it. It was felt, however, to be a serious deficiency that what according to many was an outright denial of a doctrine clearly defined both in the Scriptures (Matt. 25) and in the Augsburg Confession was not definitely designated as such. But the agitation

would probably have subsided if it had not been for the legal opinion by Professor Castberg which was attached to the advice and which had a provocative effect even on moderate churchmen. The opinion:

1. It is asserted that, according to the constitution, the king in council is the supreme ruler of the Church of Norway, that it is the king who arranges for the conduct of services, determines the ritual for ministerial acts and worship, and watches over the servants of the church that they follow the prescribed confessional norm. Unlike the English parliament, the Norwegian *storting* has no legislative power over the internal affairs of the church. The king himself must be a member of the established church; and in church matters only those ministers who are members of the established church take part. More than half the council must be members of said church.

2. A point that attracted much attention is Castberg's contention that the king does not have to ask the advice of the bishops in important matters affecting the church. It is conceded that it is a custom of long standing to consult the bishops and the theological faculties when more important questions are involved, but Castberg thinks that the king is under no legal obligation to do so.

3. It is asserted that the government has the power to change or eliminate the ordination pledge, possibly even to change the wording of the Confession, eliminate parts of it, or add to it. Since the Department of Church and Education also has the authority to authorize textbooks in religion, it follows that it has the power, if desired, to eliminate references to hell in these books.

4. The state constitution simply says that the Church of Norway remains "the Evangelical Lutheran" without enumerating Confessions. This was interpreted by Castberg to mean that the constitution only requires a certain religious type without implying anything as to confession. To be sure, when this constitution was adopted, the Church of Norway had for a long time been Evangelical Lutheran, and the church law in force then (which is still valid) enumerates the three ecumenical creeds, the Augsburg Confession, and Luther's Small Catechism as the Confessions of the church. It is this church, with a definite confessional basis, that, according to the constitution, is to remain. But in Castberg's opinion there is nothing that can hinder the government from changing that law if it so desires. Not even the constitution could interpose an obstacle.

5. Castberg says that in a "folk church" there must of necessity be great freedom in interpretation and in matters of conscience and confession, and that the Scriptures and Confessions must be "interpreted in accordance with the spirit of the times." This last phrase sounds ominous and has caused much concern.

6. The opinion closes in a very provocative manner. The conclusion reads in part as follows: "According to Norwegian law, the church is not a corporation (*maktorgamisasjon*) with independent rights over against the state. As the holy catholic church (*almindelig*), it is a purely spiritual communion." It appears, according to this, that the church, at least as an outward

organization, has no rights over against the state. Castberg's opinion caused a great stir, possibly greater than the controversy over hell, for it seems to mean an absolute authoritarian dictatorship by the state over the church. This is perhaps one of the many indications that modern, secular liberalism, which reduces all absolutes to relativity, is inevitably leading to state authoritarianism. Hitler or Stalin are perhaps the inevitable outcomes of modern, secular culture.

The uneasiness and fear the opinion created was augmented by the recent rejection by parliament of a new constitution for the church which would have given it a greater degree of freedom and self-government over against the state. One of the measures proposed was to legalize a church council (there has been a voluntary one), which, besides the bishops, would have included clerical and lay representatives. The law was sponsored by the present government, which has a substantial majority in parliament. Nevertheless, it was defeated in parliament. The politicians in power are, for the most part, indifferent to the church, even hostile to it. But they nevertheless want to control it, which may be an indication of the fact that they fear the church on account of the influence it has with large sections of the population.

It looked for a while as if there would be a full-dress debate on the question of church and state. Two important writings by prominent church leaders appeared. The first was Bishop Eivin Berggrav's "Contra Castberg" (1954), a very spirited brochure in which the author demands that the rights of the church, as a confessional church based on the Word of God, be respected. He also demands respect for its history and long-established usages as well as its ordination. Berggrav's chief criticism of Castberg is that he approaches the problem purely from the point of view of law (*jus*) in place of equity. *"Summum jus, summa injuria"* is his contention.

Bishop Johannes Smemo, Berggrav's successor, has published a series of lectures on the subject, *"Kirkesituasjonen"* (1954), which is a calm but incisive discussion of the subject. Like Berggrav, he protests against the threatening dictatorship by the state over the church. Smemo finds that the most serious aspect of the case is that Castberg has no real understanding of *kirkens grunn* (the foundations of the church). This is also implied in Berggrav. *Kirkens grunn* is the famous declaration against the Nazi tyranny of 1942, when the Church of Norway asserted its independence as a spiritual body, under Christ the King and under the Word of God, and stated in an aggressive way the Lutheran principle of church-state relationship, protesting against government interference in the spiritual work of the church. It is perhaps indicative of the fact that church leaders in Norway sense a parallelism between the present situation and the fight with the Nazis that this document has been referred to repeatedly lately. Sometimes it is even called a confession. It looks as if this document is going to be of lasting significance (cf. Höye and Ager, *The Fight of the Norwegian Church against Nazism,* New York, 1943).

Smemo criticizes Castberg for inter-

preting the foundation of the church from a humanistic, evolutionary, and relativistic point of view, which is indicated by the demand that the Confession must be interpreted in "the spirit of the time," a position which does not recognize anything as permanent and final. The government, he demands, must respect the call and ordination of the church, and the sacred obligations involved, if the state-church system shall continue to be possible. The church has a right to expect both from jurists and from those in power that they accept and respect its fundamental nature. The necessary background for the state church is that the people as a whole accept a certain form of religion. When this presupposition fails, the state church becomes more and more problematic. By the terms of the constitution the king is under obligation to uphold the Word of God. Of necessity he must have the aid of experts—bishops and professors. Consulting them is not only an established custom. There are in Norwegian law a number of positive enactments to support it. Thus far Bishop Smemo.

For a while it looked as if this tempest was blowing over. While men like Smemo may consider separation of church and state a future possibility, no responsible leader seems to be in favor of such a step now. Nor does any of them think the present situation demands it. There appears to be a genuine appreciation of the advantages the state-church system has, notably in the field of education. It is, of course, freely admitted that the system also has its serious disadvantages. But most Norwegian churchmen seem to be of the opinion that the advantages far outweigh the disadvantages.

Recently a declaration has appeared, prepared by professors of the independent theological seminary "in consultation with others," and signed by thirty-four leaders in the free Christian organizations in Norway. The avowed purpose is to establish peace. The decision of the Department in the Schjeldrup case has not achieved peace, it is said. On the contrary, it has brought fear and anxiety to many people by treating a denial of one of the clear teachings of the Confession as if it were merely a theological opinion. The issue in the controversy is the binding character of the church's Confession. It is on this point that the signers demand clarity.

It is of interest to note that during the bitter controversies in Norway during the 1920's it was the historical nature of the Apostles' Creed that was at stake. The controversies were settled in favor of the Creed. Now it is the standing of the Augsburg Confession in the church which is the issue.

It is felt, the document declares, that the confessing church cannot remain silent in this situation since the Word of God is the primary norm and sole authority for faith, since the church in its Confession has a clear summary of the central message of Scriptures, and since all pastors and bishops are obligated to follow this norm. Nor can the church sanction a theory of church government which allows the state to change the church's Confession. The declaration is concerned with the fundamental issues of both controversies. The Gospel, it is said, not only tells us what God wants to save us for, but also what

he wants to save us from (eternal punishment).

The reception of the declaration has evidently been mixed. It has met with criticism even in that part of the press that has been favorable to Confessionalism. It is felt by some that the declaration is unnecessary because the parties involved have already defined their position and because the declaration may stir up a disruptive debate about a disturbing question. One is reminded of those who cry, "Peace, peace," when there is no peace. Others again doubtless agree with Bishop Smemo, who does not believe that there is any immediate cause for alarm and that the important thing is to keep cool. Nevertheless, the bishop knows that a word that has been sown may before long bear unexpected fruit, and that, in church matters as well as political, eternal vigilance is the price of liberty. Men in power have spoken reassuring words. The head of the Ministry of Church and Schools has declared that the government does not contemplate any change in the methods customarily followed in church administration in spite of Castberg's opinion. Perhaps the whole thing will blow over. But it would doubtless be a very desirable thing for many if the church-state relationship could be clarified and clearly defined on the basis of the "foundations of the church."

IVER IVERSEN

LITERARY FINLAND

"The most Lutheran country in the world," Finland enjoys great prestige for her literacy. Not only are the abilities of her people to read and to write almost a hundred per cent, but the enthusiasm for writing and reading is noteworthy. The Academic Book Store in Helsinki is one of the largest in any country, and it forms a sort of passageway into the cultural life of civilized man. Among the major writers the names of F. E. Sillanpaa, a Nobel-prize-winning novelist, and Mika Waltari, author of *The Egyptian,* are familiar to American readers. Incidentally, Waltari studied theology at the University of Helsinki for a year and then departed for Paris, after which he devoted all his energies to writing. His first publication was a book of religious verse based on the inspiration of the Cross.

Against the background of high interest in literature it can be reported that the publication of religious and theological literature, too, has proved to be a significant enterprise. There are two biweekly newspapers, *Kotimaa* and *Sana,* independent of the church but wholly dedicated to the church's cause and edited by men with both journalistic and theological capacity. Cultural and scholarly interests are served by three journals, *Vartija* ("Watchman"), which has striven through the years to develop a criticism of church and culture; the "Theological Chronicle," wholly devoted to the publication of biblical and theological monographs; and the conservative newcomer, "Theology and the Church," designed to keep alive the heritage of the spiritual fathers of the country.

Even a brief accounting of the representative books is beyond the scope of this space. The following observations, however, do indicate the trend of interests, broadly speaking, current in our time.

The history of the Church of Finland has received a new treatment in a two-volume work by Archbishop Ilmari Salomies, who by training and teaching experience is a church historian. The great figures in the movements for spiritual awakening during the nineteenth century, such as Laestadius, Ruotsalainen, Malmberg, and Hedberg, continue to draw the interest of many students. Portraits of these men have appeared in a series of biographical studies, and in this field the influence of new historical writing (promoted by G. Suolahti), with an accent on the social, political, and ecclesiastical aspects, is beginning to be felt. It is of interest to note that the Swede, Bishop Bengt Jonzon, has produced a most penetrating study of Paavo Ruotsalainen (born 1770), a man of rare religious genius.

Two complete systematic theologies have appeared within a single generation, Professor Antti Pietila's three-volume work in the 1930's, and more recently Professor Osmo Tiilila's work, which in many ways is indebted to Pietila, but re-states several problems in the light of current discussions.

Modern Luther-research holds a central position among the theologically minded Finns today. This interest was sparked by Bishop Einor Sormunen, who not only combined some of the methodological achievements of the Germans and the Swedes, but also utilized the basic religious insights of the Finns, who have been so deeply influenced by Luther. His basic work bears the title "The Grace of God." Professor Lennart Pinomaa has written several special studies in Luther, such as "The Wrath of God" and "The Existential Character of Luther's Theology." Professor Yrjo Alanen, who like Sormunen is greatly concerned over the relations of Christianity and culture both in written and in spoken word, has clarified Luther's concept of "Conscience" and produced a work on the aim of theology.

Luther's writings are also appearing in up-to-date translations from the *Weimar Ausgabe.* For example, these deserve to be pointed out: *Servo Arbitrio,* translated into Finnish as "The Bound Power of Decision," along with Erasmus' book on *Free Will;* the Commentary on Galatians; and the three-volume Church Postil.

Bishop Gulin is a prolific writer, ranging from scholarly books, such as his "Theology of the New Testament," to practical tracts touching on divorce, young people's problems, and other social-religious questions of immediate import for the church. Prior to his present position as bishop of Tampere, Gulin taught in both the Old and the New Testament fields at the University of Helsinki.

Professor-emeritus A. F. Puukko has produced a thorough-going introduction to the Old Testament. Quite recently Dr. Aimo Murtonen stirred considerable interest in Semitics with his thesis on the meaning of *El.*

The writing of devotional books and articles constitutes the major part of religious literary production. The former Archbishop Aleksi Lehtonen was a master craftsman in the sphere of communicating the power of God's grace and wisdom to modern man. He helped to set the style of devotional composition on a high level. His objectives were these: Avoid the trite say-

ing and never speak in generalities, but always write as if one were talking to the other person, with freshness, with depth of intellectual concern, and with directness of purpose to issues that are actually acute. Bishop Martti Simojoki's writings, which deal with the life of the soul in Christ, are popular in every section of the land. A certain manliness and a compelling sincerity make many a reader feel that he is speaking for and to him—particularly so in the post-war era.

Perhaps the outstanding characteristic of Finnish Christian writing in modern times is this: While showing a genuine awareness of the problems discussed in other lands, whether it be the liberal Jesus or higher criticism or the demythologizing of the Gospel, the Finns seem to be persuaded of the abiding truth of the evangelical confession of faith in Christ and, shaken neither to the right nor to the left, they seek with an open mind and a fervent heart, dedicated to the pursuit of truth, to do their own thinking.

J. W. Heikkinen

Correspondence and Comment[1]

Mary Baker Eddy and Christian Science

September 17, 1954

Dear Mr. Wallick:

After reading your interesting article entitled "History as You Like It," which appeared in the May, 1954, issue of The Lutheran Quarterly, I believe we can agree with your thesis, so clearly outlined in the first paragraph, "that the true record of what has happened in the past is inviolable, that it is a negation of all scholarly method—indeed, of honesty itself—to tamper with the facts."

Should it not be pointed out, however, that the title of your essay works both ways, and that the hostile view of any subject is not necessarily more objective than is a friendly view?

Neither attempting to suppress adverse criticism, nor resentful of it, as alleged in the article, may I submit the following facts and point out some of the inaccuracies contained in the section devoted to Christian Science?

The so-called biography of Mary Baker Eddy by Georgine Milmine is to be found in many libraries besides the two mentioned in the article. "Christian Science authorities" did not buy the copyright and destroy the plates; this was done by an individual acting without authorization from the Church. The Milmine biography first appeared as a series of articles in *McClure's Magazine*. Though attributed to Georgine Milmine, then a fairly well known hack writer for magazines, they were mainly the work of two men whose occupation was that of reporting for the yellow journals and sensational newspapers of the day. While these men were collecting material in 1906 for the forthcoming *McClure's* series, the editor of the Concord (N. H.) *Patriot* made the following comment:

The men who came to Concord did not have for their purpose the ascertainment of facts, they did not want the truth as known to Concord people, but ardently desired to have preconceived notions confirmed and slanderous insinuations and statements endorsed. A citizen of Concord, a trusted and honored official, said to one of *McClure's* representatives, after some questions had been asked and answered and the best of the interviewer's mind had been made apparent: "There is little to gain by continuing this conversation; you are not after what I know; you desire that I should approve guesses. It is clear to me that your purpose is to write Mrs. Eddy down regardless of what her neighbors and those who knew her best may say."

The Dakin and Springer biographies are as easily available in the libraries of the United States as any other books which have had a passing popularity and are no longer in demand. It is true that when the Dakin book was published, individual Christian Scientists acted in many cases with more zeal than wisdom in protesting its manifest unfairness and thereby gave it a publicity and success it would never have achieved on its own merits, but this was not an official policy of the Church. The copyright of neither book, so far as we know, has passed into Christian Science hands. Both these books, incidentally, drew the larger part of their material from the Milmine biography, and both ignored a large mass of primary material which contradicted their own thesis.

It is not a fact that the biography of Mrs. Eddy by Sibyl Wilbur "is the only biography a faithful Scientist may read." Christian Scientists are entirely free to select their own reading matter. Among other biographies of Mrs. Eddy which are enjoyed by Sci-

[1] The editors of the Lutheran Quarterly welcome the exchange of opinion and comment on the part of readers and contributors in the hope that this may lead to further clarification and, if need be, correction.

entists, but overlooked by you, are the following:

Mary Baker Eddy: A Life Size Portrait. By Dr. Lyman P. Powell (an Episcopal minister). Fully documented.

Mary Baker Eddy: Her Mission and Triumph. By Julia Michael Johnston.

Twelve Years With Mary Baker Eddy. By Rev. Irving C. Tomlinson.

Mary Baker Eddy and Her Books. By William Dana Orcutt.

Historical Sketches. By Judge Clifford P. Smith.

We Knew Mary Baker Eddy. Three series of addresses and reminiscences by individuals who knew Mrs. Eddy.

The Cross and The Crown: The History of Christian Science. By Norman Beasley (a Presbyterian).

Should not these be considered in any fair appraisal of Christian Science and Mrs. Eddy?

Christian Scientists do not deify their Leader, as asserted, but they recognize her as a great benefactor of mankind, and they are grateful to her for making her discovery available to the world. They love, honor, and respect her for her unselfish labors to which her life was dedicated. They adhere to her admonition, "Follow your Leader, only so far as she follows Christ."

In answer to criticism Mrs. Eddy once wrote: "I stand in relation to this century as a Christian Discoverer, Founder, and Leader. I regard self-deification as blasphemous. I may be more loved, but I am less lauded, pampered, provided for, and cheered than others before me—and wherefore? Because Christian Science is not yet popular, and I refuse adulation."

I trust that you, as the author of "History as You Like It," will accept the comments here given in the spirit expressed in your hope for "the ability and the will to assess fairly all the factors in a given historical situation, and come to a decision only after we have done that."

With all good wishes,

Sincerely yours,

WILLIAM V. K. SHEPARD

Christian Science Committee on Publication for the State of Pennsylvania

October 27, 1954

My dear Mr. Shepard:

I must thank you for the kindly and courteous comments, contained in your letter of September 17, in regard to the quite incidental and illustrative references I made to the founder of Christian Science in a paper which appeared in the May, 1954, issue of THE LUTHERAN QUARTERLY. I may say that I have intended, long before this, to acknowledge receipt of your letter, but more than the usual press of duties has prevented.

Assuming that you have at hand a copy of your letter to me, I beg leave to advert to some of your criticisms.

As you will have gathered from this very slight essay of mine, I was concerned primarily to emphasize the fact that—in respect of the past—it is not what has happened, but what we think (or like to believe) has happened, that really counts for us. I tried to illustrate my thesis by reference to three widely varied present-day phenomena, of which the "official" attitude of Christian Science toward Mrs. Eddy is one. I hasten to add that there are many more than these three which I might have adduced.

As a student (in a modest way) of Christian Science, a constant reader of the *Christian Science Monitor*, and as one who counts it a privilege to number many Christian Scientists among his friends, I am conscious of a "hostile" attitude only in the sense that I cannot accept the metaphysical basis of Christian Science or the official version of the life and work of Mrs. Eddy. I certainly agree most heartily with your implication that objectivity is required in any attempt at historical assessment, whatever one's personal predilections.

I am afraid I must maintain my point about the Christian Science sensitivity to what looks like adverse criticism! The very fact that you found an obscure and far from important paper, and that the Christian Science Committee on Publication for the State of Pennsylvania honors me by attention to it, would seem to indicate that it is felt that, at all hazards, the official version of events and personalia must be maintained and emphasized. Roman Catholics would smile at what I had to say about their version of the his-

tory of the Vatican Council; Mormons would shrug off my comments on their movement and its founder. Christian Scientists do not smile at, or shrug off, anything!

Their determined effort—whether officially initiated or unofficially condoned—to suppress anything which falls below the standard of that uncritical adulation of their movement and its founder, which Christian Science deems necessary, is nowhere better seen than in the case of the much-controverted Milmine book. The real and only effective method of dealing with mis-statements of fact is to answer them with the truth! It is my distinct impression that this has never been done in the case of Georgine Milmine's book. The usual line is that which you, sir, have taken in your not-too-subtle suggestion that she was "a fairly well-known hack writer" who depended for her material on the work of reporters for "the yellow journals and sensational newspapers of the day." How objective are you in such characterization?

Your quotation from the editor of a Concord (N. H.) newspaper in the matter of the alleged biased activities of these men is singularly unconvincing. Indeed, I should say that your use of it is a trifle naive! Would anybody expect a citizen of Concord, fifty years ago, to admit anything uncomplimentary to the town's stellar attraction? New Hampshire Yankees are not made that way! Pleasant View was then a focus of pilgrimage, as you know. By the thousands the faithful journeyed there to get, if possible, a glance at their beloved leader. Think of the money they must have spent in the place! Why would not a newspaperman do his manifest duty by the business and professional men of his community? What else could he have said, other than that these inquiring reporters desired simply the confirmation of their preconceived notions?

Whether or not the purchase and destruction of the plates of the Milmine production was "official" on the part of Christian Science is beside the point. The fact is that it was done. I have yet to learn that the "individual acting without the authorization from the church" has ever been identified, much less corrected—and Mrs. Eddy knew, and Christian Science after her has always known, how to deal with deviationists and others who have stepped out of line. One may be excused, perhaps, for feeling that an explanation like yours does not quite explain.

To say, in respect to Franden Dakin's book, which appeared nearly thirty years ago, that "individual Christian Scientists acted with more zeal than wisdom" in attempting its suppression, is most drastically to understate the situation. I know from personal experience and observation at that time the systematic, relentless, persistent efforts made (by Christian Science Committees on Publication, among other forces) to stop the advertisement, the review, and the sale of this book. To my certain knowledge, one determined Christian Scientist bought up the entire stock (more than a hundred copies) of a certain bookseller in order that he might have the pleasure of burning the hateful volume! Never has there been a hint, in Christian Science publications, of reproof of such obscurantism. No wonder you are compelled to admit that the whole business was self-defeating, and that Dakin's book was given all the wider circulation because of this pre-Hitlerian literary holocaust.

I am not unacquainted with Lyman P. Powell's *Mary Baker Eddy: A Life Size Portrait.* Hastily composed, as you know, as a counter-blast to Milmine, it labors under the grave disability of having to prove a case rather than investigate alleged facts. If Georgine Milmine scourged with whips on the one hand, Dr Powell scourged with scorpions on the other! I have also read the works of Johnston, Tomlinson, Orcutt, and Smith (which you mention) and find that—with their thesis already set for them—they are advocates rather than investigators. And inquiry among many Christian Science friends indicates that they consider Sybil Wilbur O'Brien's biography the only "safe" one for a Scientist. The laborious attempts to prove all over that which has already been accepted as true simply sharpens up the point of the illustrations in my own unimportant essay.

Beasley's *The Cross and the Crown* is rather a history of Christian Science than a biography of Mrs. Eddy and is therefore out-

side the somewhat narrower category we have been considering. This melange of Beasley's is a curious affair; poorly written, aimless, and discursive, but with the merit of presenting in its appendices some material relative to Mrs. Eddy not previously released, I understand, from Christian Science archives. His twelfth (and final) appendix, however, fairly bristles with errors which even the most elementary student of Christian literature could detect. Have you read the reviews of this book in the religious press generally? If so, you will have observed the glaring contradiction between the considered judgment of expert appraisers of religious literature and the absurd blurb on the jacket of the book, and the extravagant praise given it in the advertising and review columns of the otherwise admirably sane and wholesome columns of the *Monitor*.

The only book I have ever seen emanating from Christian Science sources which treats of Mary Baker Eddy as a human being—with all the weaknesses, mistakes, frustrations, failures, as well as the courage and achievement, of which this human nature of ours is capable—is Hugh A. Studdert-Kennedy's *Mrs. Eddy, Her Life, Her Work and Her Place in History* (1947). Significantly enough, it is not mentioned by you. Is that because it does not quite hew to the official line?

I do not think, my dear sir, that in your kindly and well-intentioned criticism of my modest (but entirely sincere) attempt to point out how the official version of the life and work of a great religious leader becomes —through systematic and persistent emphasis —the accepted one, you have given me reason to change my point of view.

May I venture to repeat what I have said above: my reference to Christian Science and its founder was quite incidental and intended as no more than an illustration. I might just as properly have adduced the uncritical homage which we Lutherans often bestow on Martin Luther. My purpose was to indicate how people and events, viewed through the distorted lenses of history as we like it, lose the human dimension and tend to assume those artificial aspects in which prejudice and predilection strive to present them. This has certainly happened in the case of Mrs. Eddy, as in that of many another great religious leader.

A German theologian (Philip Marheinecke), who lived more than a century ago, remarked that over the labors of theological controversialists there rests the peace of history. I have no wish to engage in controversy; I am glad that the dust has settled on many "old unhappy far-off things, and battles long ago." I rejoice in the fact that a somewhat indefinable, but very real, *modus vivendi* has been established between Christian Science and the churches which augurs well for the future. But I cannot quite rest under the imputation that I have been unfair in what I said about Christian Science and its founder; I submit that, whether by me or by you or by any other individual, or by any pressure group, the attempt to subvert the facts of history in the interests of propaganda is fundamentally disingenuous.

Eternal vigilance is the price of more things than liberty. I have no doubt that Christian Science Committees on Publication will be able to maintain, by the scrupulous attention they give to every adverse suggestion, the social portraiture of their leader and their movement. And I conclude this inordinately long apologia for my position with the renewed assurances of my appreciation for your letter. It illustrates so well the operation—*suaviter in modo, fortiter in re*—which has resulted in the remarkable growth and success of Christian Science.

Very truly yours,
LLOYD M. WALLICK

November 17, 1954

Dear Mr. Shepard:

We have read with interest the urbane letter from Mr. Wallick which you forwarded to this office. Though it is really above and beyond the call of duty for us to add our comment, we believe Mr. Wallick might be interested in a few further facts. We are perfectly willing to have him think us ludicrously over-sensitive if he wishes, but in view of the traditions of Lutheran scholarship we cannot believe that he would not be glad to have actual misstatements of fact in a published essay of his—however "slight" he may consider it—pointed out to him.

We are not referring to matters of opinion on which there may be legitimate differences of judgment. If Mr. Wallick wishes, for instance, to attribute the crassest of motives to the editor of the Concord *Monitor* whom you quoted, and to the other prominent citizens of Concord who knew Mrs. Eddy personally and who expressed similar views at the time, that is his prerogative. And if he chooses to attribute the noblest and most disinterested motives to the agents for *McClure's Magazine* (then at the height of what American historians, not Christian Science Committees on Publication, have called its "muckraking" period), that, too, is his prerogative. We might only note in passing that not all objective historians share his view on this matter. For instance, one distinguished modern Lutheran scholar, the great church historian Karl Holl, has written of the Milmine biography (in "Der Szientismus," in his *Gesammelte Aufsätze,* III, 460-479) as "a collection of accusations," and he continues, "In spite of the verifications adduced, most of the statements are readily recognized as gossip or slander."

Mr. Wallick states categorically that only two copies of Milmine are known to be extant, one in the Library of Congress, the other in the New York Public Library. There are dozens, if not hundreds of copies extant, many in public libraries throughout the country. Where the book is not to be found in a library, it is because the library never thought it worthwhile to buy it.

Mr. Wallick states that "Christian Science authorities" bought up the copyright of the Milmine book, secured all the copies on which they could lay their hands, and destroyed the plates. This biography ran in *McClure's* in 1907-08, was published in book form in 1909, and could be bought freely by anyone who wanted it until 1915, when it went out of print. The publishers (Doubleday, Page & Co.) at that time stated that they had no intention of bringing out a new edition; presumably the commercial demand for the book had practically ceased. As we are informed, the plates were offered to Miss Milmine, who showed no interest in acquiring them, and they were then bought by a Christian Scientist acting unofficially. So far as we know, the copyright was never bought by anyone.

Mr. Wallick likewise states that copyright of the Dakin and Springer books "has passed into Christian Science hands, and the only copies obtainable are those which may linger on the shelves of second-hand bookstores." So far as this office is aware, the copyright of both books is still in the hands of the original publishers. If Mr. Wallick has any accurate information to the contrary, we would appreciate it if he would let us know about it. Scribners, who published Dakin, later brought out a pamphlet entitled "The Blight That Failed," which stressed the fact that despite the unfortunate storm of protest from Christian Scientists against that book its sales mounted, a new edition appeared, and it was definitely not "suppressed." No similar storm greeted the Springer biography, which came as something of an anticlimax after Dakin, and had the normal sales of a not-very-successful book. It is quite incorrect to say: "Neither of these books is easy to find." They are just as easy to find as any other book which has had either a large or a small sale and which has then gone out of print when demand for it has died away. If Mr. Wallick cared to look in the libraries of Harvard University across the river from the Mother Church, he would find more than a dozen copies of Dakin on the shelves.

Finally Mr. Wallick states that "Sibyl Wilbur O'Brien's *Life* is the only biography a faithful Scientist may read." In explanation of this remarkable statement he writes you that certain Christian Science friends of his consider it the only "safe" biography. Does he put the curious opinion of these friends above the plain fact that seven other biographies have been published by the Christian Science Publishing Society, are advertised in the Christian Science periodicals, and can be read or bought in any Christian Science Reading Room? Mr. Wallick is quite within his rights if he does not like any of these biographies or if he prefers to accept the picture of Mrs. Eddy painted by Milmine or Dakin. The point is that his statement about the Wilbur *Life* is false.

I think Mr. Wallick will have to agree that this is rather a high proportion of

palpable inaccuracies in what, as he rightly points out, is a brief and casual illustration of a nevertheless admirable thesis. It is the contradiction between the thesis and the illustration that has, in fact, aroused our interest. Surely the argument that these misstatements occur in "an obscure and far from important paper," as he deprecatingly puts it, is irrelevant to the question of truth and falsehood. We note that you have already admitted to Mr. Wallick the grievous mistake that many Christian Scientists made when the Dakin book was published; it would be an encouraging sign of Christian fellowship and intellectual community if Mr. Wallick were to admit as readily the mistakes he has made in his thumbnail indictment of the ethics of this Church.

We appreciate the difficulties in the way of a really balanced view of Christian Science and its history by scholars relying wholly on secondary sources. Our own scholarship has not had centuries to ripen, as has the great body of Lutheran learning. Yet even so, students of the Reformation would be in a vulnerable posture if they started from the assumption that among sixteenth century writers on Luther only Roman Catholics could be trusted, while the friends and immediate followers of the great reformer must be automatically discounted as apologists seeking to prove a case. The parallel with present-day critics of Mrs. Eddy is not exact, but it involves the same principle. Mr. Wallick, for instance, dismisses Lyman Powell, a highly respected Episcopal clergyman, as laboring under the disadvantage of having to prove a case, while he scorns the suggestion that *McClure's Magazine,* which had built up its reputation and circulation on making startling exposés, could have been seeking to prove a case rather than discover the objective truth.

We had no intention of getting into this subject so far, but having already written at such inordinate length we are tempted to continue a little further. Mr. Wallick speaks of the Powell biography as hastily composed as a counterblast to Milmine. Of course it was published twenty-three years after Milmine and if it was a counterblast to anything it was to Dakin. Nevertheless, Dr. Powell did write another book on Mrs. Eddy and Christian Science shortly after the *McClure's* articles appeared, but Mr. Wallick may be interested to know that this earlier volume explicitly supported Milmine at almost all points—and on the basis of Powell's own first-hand contact with many of the same sources. There was one great difference, however. Powell announced in this highly critical book that he would stand ready to revise the book should new evidence come to light at any time to make revision necessary in the interest of truth. When he finally wrote his *Mary Baker Eddy, a Life Size Portrait* over twenty years later, he explained in his preface the slow process by which he had come to drastically revise his earlier unfavorable picture of Mrs. Eddy: the continued correspondence with some of the critical witnesses whose word he had accepted unhesitatingly at first, an increasing acquaintance with important material of which he had then been ignorant, a deepening understanding of Christian Science. "Hastily composed" his book may have been, but it represents the fruits of more than twenty years' ripening investigation of the facts.

As to the statement that whereas Milmine "scourged with whips," Powell "scourged with scorpions," we are quite at a loss to understand what Mr. Wallick means. Powell scourges no one. We can only conclude that Mr. Wallick must have forgotten the book or confused it with some other he has read. In any case, we would recommend that he re-read pages 214-215 of the Powell biography for a brief account of one occasion when Mrs. Eddy did literally and totally suppress a book—the remarkable volume, *Mrs. Eddy and the Late Suit in Equity,* by Michael Meehan, the editor of the Concord *Patriot,* whose comment on the *McClure's* reporters so failed to impress Mr. Wallick. The book is unassailable from the point of view of scholarship, for it sticks entirely to objective, documented facts, but it necessarily shows up Mrs. Eddy's opponents in a very unflattering light. Difficult though it may be for Mr. Wallick to credit the fact, Mrs. Eddy, despite all her years of battling, was too good a Christian to want, as she put it, to "keep alive a memory of bitterness and

discord, where obedience to God's law of harmony should be the aim of all."

Because of her remarkably self-sacrificing suppression of that book, after the first copies had already come from the press, we cannot offer to send it to Mr. Wallick as we would like to; but if he should ever find himself in Boston and be sufficiently interested to drop into our office we would like to show it to him. A more complete vindication of Mrs. Eddy from the storm of calumnies stirred up by the sensational *New York World* and *McClure's* attacks in 1906-07 would be hard to imagine. A few items from it—notably the *New York Times* interview of August 24, 1907, with Dr. Allan McLane Hamilton, psychiatrist and founder of the Psychiatrical Society, are included in the little book, *Mrs. Eddy as I Knew Her,* by Hugh A. Studdert Kennedy (San Francisco, 1931) which Mr. Wallick may know. If he considers the fact that Dakin, for instance, copied almost verbatim the sensational *World* "interview" with Mrs. Eddy of October 28, 1906, and presented it as sober fact, while not even hinting at the existence of such responsible evidence as that of Dr. Hamilton, he may come to the conclusion that not all the sedulous myth-making is to be attributed to Christian Scientists.

A final word on the main subject under discussion. Mr. Wallick writes, in respect to the excesses committed by Christian Scientists in their indignation over the Dakin book: "Never has there been a hint, in Christian Science publications, of reproof of such obscurantism." On December 12, 1929, in the midst of the uproar, the Christian Science Board of Directors published a statement in the *Christian Science Sentinel.* While it defended the right of Christian Scientists to "protest" against what they conceived to be dishonest and unjust, it continues:

"It is highly important, however, that the right of protest should be exercised with the most scrupulous regard for both propriety and wisdom. In the exercise of a right we must not commit a wrong. Our statements should be considerate and not exaggerated; they should be persuasive but not threatening. An author and a publisher may have shown a lack of feeling, or even positive injustice, but as Christian Scientists we must observe the ethics of our religion in all relations and in every situation. We quote again from our Leader's writings (*Retrospection and Introspection,* p. 79): 'Meekness and temperance are the jewels of Love, set in wisdom. Restrain untempered zeal.'"

Letters in the files of this office show that repeated warnings were sent out to Committees on Publication against using un-Christian tactics. For a number of years now, as you know, the General Instructions for Committees on Publication, issued by this office, have read, in respect to "inaccurate" books: "Committees should not protest the sale or distribution of such books and pamphlets" (paragraph 31), and a circular letter issued by this office to all Committees on Publication on January 3, 1951, states: "In dealing with authors, it is important to recognize the fact that an author of integrity, like any other researchist or artist, attaches supreme importance to his right to interpret life as he sees it. We must make it wholly clear to an author that we respect his sense of integrity and that we do not challenge his basic human right of freedom of expression. But we do ask him to hear our statement and to consider thoughtfully our viewpoint. If he is wrong in his statement of facts, we expect him to welcome authentic information. If his interpretation is unfriendly, we ask him to consider additional facts."

It is in the spirit of that statement that we have written you at such length on this subject. We appreciate Mr. Wallick's willingness to write you at considerable length in order to explain his position in a matter which, as he indicates, is of very minor interest to him; and we appreciate the friendliness of his references to *The Christian Science Monitor* and his obvious desire to recognize at least some common ground between our respective faiths. Such criticism as his is helpful insofar as it makes us examine our own motives and methods more scrupulously; we trust that this interchange of letters may have proved educational on both sides. Mr. Wallick might be interested in a passage from an address of Mrs. Eddy's delivered in 1899 and to be found now on page 151 of her book, *The First Church of Christ, Scientist, and Miscellany*—a passage which this office en-

deavors to use as a guide in its public relations:

"I am patient with the newspaper wares and the present schoolboy epithets and attacks of a portion of Christendom:

"(1) Because I sympathize with their ignorance of Christian Science:

"(2) Because I know that no Christian can or does understand this Science and not love it:

"(3) Because these attacks afford opportunity for explaining Christian Science:

"(4) Because it is written: 'The wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain.'

"Rest assured that the injustice done by press and pulpit to this denomination of Christians will cease, when it no longer blesses this denomination."

As you know, it is a basic policy of this Church never to attack another denomination. We do not dispute the right—however un-Christian it may seem to us—of the Lutherans to attack us, as in several recent publications, e.g., the *Lutheran Encyclopedia,* F. H. Mayer's *The Religious Bodies of America* (new edition), John H. Brokhoff's *Christian Strategy,* and Dr. Tappert's own little booklet, *Our Neighbors' Churches.* To be sure, we read with some sorrow the almost incredible misrepresentations of our basic teachings which occur in these books, and we do expect any Christian to be willing to correct what can be proved to be actual misstatements of fact, as distinct from legitimate doctrinal differences.

But, in general, Christian Scientists are quite willing, as Christ Jesus was in replying to the emissaries from John the Baptist, to be judged by their fruits—the healing of every sort of bodily ill, sin and vice, want and woe, pride and prejudice. As Mrs. Eddy has written in her *Miscellaneous Writings,* in words which should recall the advice of Gamaliel to the Jews: "If Christian Science lacked the proof of its goodness and utility, it would destroy itself; for it rests alone on demonstration."

Sincerely yours,
Will B. Davis, Manager
Committees on Publication
The First Church of Christ, Scientist,
in Boston, Massachusetts

Our Christian Task in India

Having recently returned from a year of study in India, it was with considerable interest that I read Professor Roth's article in the May, 1954, number of The Lutheran Quarterly, "Our Christian Task in India." Certainly no area of the world should be more our concern today than southeastern Asia, with this section of the globe playing such a strategic role in political and also ecclesiastical thinking today.

But for this very reason, our analysis of the Indian situation must be careful to include all facets of the contemporary picture. This letter is written from the conviction that Professor Roth takes into account only a part of the total picture in his otherwise scholarly presentation, and thus he draws conclusions which are dangerous because they are merely half true.

Indian society today has deep roots within traditional Hindu culture. Western society has truly been influenced by the leaven of Christianity. But to regard twentieth century Indian society as completely pagan is only slightly more accurate than referring to "our Christian society" in the West.

Indians are only too painfully aware of their contacts with the West which have sometimes exhibited a form quite contrary to the life and teachings of Jesus of Galilee. Even Hindus read the Bible, and quite naturally they make mental comparisons with the sensate behavior and the self-righteous attitudes of the self-named "Christian West."

It is equally false, I realize now after studying in India, to consider their society completely irresponsible and pagan. No adequate description of the "Christian Task in India" can be set down without taking into account the tremendous changes which have already taken place in that country. After almost 100 years of British economic and political control and guidance, and 150 years of missionary activity, many positive influences have been injected into the thinking of educated Indian society. India has accepted the British constitutional system, and in its development of an indigenous democracy Hinduism has been forced to make adjustments with the ethical ideals of freedom, equality, and human dignity. (See Roland

Scott, *Social Ethics in Modern Hinduism*, Y.M.C.A. Publishing House, Calcutta, 1953.) The Christian task is to take this modification of certain levels of Hindu thinking into account, rather than operate as though it does not exist. A social revolution is steadily gaining headway in India today, through the inspired concern of Indians who have seen the fallacy of resigning individual and social life to predetermined, inevitable fate. The Christian task today does not need be that of *beginning* this move for social justice. This was true in 1800. Rather, its task in 1954 is to help direct and encourage it as it gathers momentum over the Indian subcontinent.

A recent issue of *The Guardian* (Aug. 19, 1954), a Christian weekly journal of public affairs published in Madras, included a news article telling of recent outbreaks of violence by high caste Hindus against the "harijan" or traditionally out-caste community. The Indian Home Minister was quoted as appealing to these Hindus for a change of heart. This prompted the Indian Christian editor to comment, "Long before the advent of Gandhi, the leaven of Christianity has been at work in Indian society, disturbing the social conscience of the people. The Government may well make an open ally of it."

Thus Christianity has been one of the greatest factors in bringing reforms to bear on the caste system, as well as on many other grave social evils in traditional Hindu society. At the same time, the Christian community itself looks to a particular segment of Indian society for its own protection. There are many Hindu extremists who would make India a theocracy. But men like Prime Minister Nehru stand firm in their conviction that India must continue as a democratic, secular state. Every religious minority, including the Christians, looks to Nehru as the champion of their civil rights. The Christian task thus is also to realize the need for cooperation with this policy, throwing every support possible to the strengthening of political and economic democracy.

One other point in Professor Roth's closing analysis stands in need of correction. This is his linking of the current missionary-entry policy of the Indian government with a supposed opposition to every spiritual benefit of Western culture. Perhaps this situation is best understood by asking if any of us have ever heard of a European or English or even a Canadian missionary being denied entrance to India. It is clear, then, that there are political overtones in the situation which signify something far removed from an overall rejection of all Western ideals.

India, under Nehru, is still a voluntary member of the British Commonwealth. Yet this government resents American attempts to force India into the Western military camp and the American readiness to brand neutralism as hostility (to say nothing of resenting our tendency to speak of their "culture of tom-toms and ox carts"). American missionaries cannot completely dissociate themselves from the stigma of certain elements in American foreign policy, and so they are forced to bear the brunt of Indian political sensitivity.

As one who is searching for an understanding of our Christian task on the mission fields of the world, I learned much from Professor Roth's broad sociological approach to the Indian situation. At the risk of seeming presumptuous, this letter has been written to present a modification of several conclusions. The Christian task needs continual restatement within an Indian society which is bridging centuries in the course of decades.

Delbert Anderson
Chicago Lutheran Seminary

Book Reviews and Notices[1]

Psychotherapy and the Christian Message. By Albert C. Outler. New York: Harper and Brothers, 1954. 252 pages plus Notes and Index. $3.50.

The purpose of this book is "to define the problems of alliance and conflict between psychotherapeutic thought and the Christian message and to analyze four of the basic issues that lie between them." To accomplish his task, the author, who is professor of theology at Southern Methodist University, works generally with the dynamic psychologies which presuppose a naturalistic world-view, and with evangelical Christianity as it has been reasserted under the categories of neo-orthodoxy.

He begins by disarming the suspicion of pastors toward this "new gospel." This is done by sketching nine "motifs" of psychotherapy which are available for Christian use and wisdom, and which also recover some basic Christian insights about man which have been shunted aside. This shunting has been done under the formal associationistic psychology of the past centuries, which actually wrote our dogmatics for us.

The motifs: 1) Respect of persons, including self-respect on the part of the counselor. "We need very much to understand more fully, as the psychotherapist can show us both by precept and example, what is actually required for us to make our avowed respect for persons authentic and productive" (p. 25).

2) Wholeness of self, wherein physical and biological are freely admitted as integral to the personality. "Modern psychotherapy is the most powerful ally Christians could find in the good cause of eliminating the hellenistic and gnostic conceptions of personality and spirit which have so confused and obscured Christian ethics and metaphysics" (p. 26).

3) All psychic behavior is meaningful. "One of the primary assumptions of therapeutic practice is the actual intelligibility of the apparently unintelligible in human behavior—and the conviction that self-knowledge is the precondition of cure and health. From this follows the general idea that the basic enterprise in therapy is the quest for insight" (p. 27). An easy introduction to the truth of this motif may be had in this way, in the experience of the reviewer. Challenge one who is not conversant with Depth Psychology to agree that his forgetting of a name was willful. Freud, it will be recalled, had to employ this same technique to awaken interest in his claims in the first lectures he was allowed to give in a university medical setting at Vienna. There he put the claims for the Unconscious by asserting the meaningfulness of slips of the tongue, lapses of memory, and dreams. This got him a hearing, after twenty years of outraged silence.

4) The psychotherapist's part in the healing process.

5) The conceived processes of "psychodynamic growth," or, as probably better known in America, of psychosexual development.

6) That moralism is a harmful incentive to psychological maturity (the author combines two concepts under "moralism": moralizing, and legalism).

7) A demonstration of the projective and delusive character of much of our religious thought. This will be the shocker to the traditional approach of American religious thought: "All you need is Jesus."

8. The use of psychic energy to control inner conflicts instead of being able to use that energy productively.

9) The sovereign virtue of love in making and remaking persons. "The quality of love which a growing child receives from the significant adults in his life is the most important factor in his development; the quality of love in the therapist or counselor is the most decisive factor in therapy; the quality of love

1 Books reviewed or noticed in these pages may be purchased through your church's publication house.

in a community of persons is the exact measure of its moral and spiritual health. Human life is the gift of love and the quest of love" (p. 37).

This extended dip into the book has been given to demonstrate its style, approach, and subject-matter. The later portions of the book assume an acquaintance with both metaphysical categories ("the transcendental unity of apperception") and with psychotherapeutic terms ("parataxis") which will severely restrict the general usefulness of the work. Beholding the naiveté with which metaphysical presumptions are pontificated by the psychoanalysts, it is pretty certain they never read a beginner's book in philosophy. And on the other hand, the theologians are not exactly leading the psychological procession nowaday either, as they did in the Middle Ages. So the book will fall in between both. It probably will be highly useful neither for theologians, for whom it actually is an outstanding example of apologetics carried on against the present foes of Christ, nor will it be read by the psychologists, to whom an altogether winsome appeal is made for abandonment of their naturalistic premises.

The very fact the book is thus designed for too wide an audience will help show that it is a book for which Christianity has been waiting most anxiously. Since World War II, when so much lay interest in the feats of psychotherapy has mushroomed, we have waited for an interpreter who could tell us what these findings mean for Christian theology. They must mean extremely much. And your reviewer has been one who from the sidelines has stood aghast at the childlike assimilation of Fichtean metaphysics with which Jung's Analytic Psychology was hugged to the breast of religious workers just because it had the word "religion" in every third sentence. It is high time somebody came along to tell us how dynamic psychology and Christian theology are related. This book is a masterpiece in this effort. Philosophy and theology classes ought to dip into this book repeatedly for orientation. Pastors can use it to listen intelligently to their parishioners who have had to use psychiatric help. The book will help to overcome the suspicion which has prevented many pastors from having their parishioners get the help which psychotherapy can give.

The author, while rightly disclaiming the ability or need to cover all representatives in the field, certainly slipped up when he took no account of Carl Rogers and his Client-centered Therapy. No doubt it was because Rogers has only in the last year begun to structure his theory. But the oversight is still serious, because nobody will recommend counselling practices to the uninitiated, such as a religious worker generally is, other than to recommend a client-centered approach (cf. Hiltner). The reason is that insight in client-centered work is carried by the client down to the level only for which the client is prepared to accept responsibility. Thus without adequate psychological training, the counselor can become thoroughly dangerous, except in the practically fool-proof method of client-centered therapy. Therefore, within the foreseeable future, all counselling techniques for religious work will be oriented around non-directive counselling—at least by all religious teachers with moral scruples about what they want their pupils to practice. Yet it is hard to find, with the exception of the Freudians, a psychotherapy more thoroughly premised on naturalism than is Rogers'. It ought to have been dealt with.

We also would want to question seriously the author's judgment: "Both Adler and Jung were more optimistic than Freud—almost in the exact degree in which they were also more superficial" (p. 153). Freud's pessimism had far different sources than this implication, his superior intelligence. What the sources were can be seen in Ernest Jones' recent catalogue: Freud's psychoneurosis, his Oedipus complex, his puritanism, hatred for his father, his magnificent "will-to-power," and "the distant goal of a philosophy of life which would end all his restless curiosity and uncertainties" (Life and Work of Sigmund Freud, I). And I think any Jungian would be mighty unhappy at the way in which Outler thus reflects on the intellectual rigor of Jung's mysticism. Furthermore, I think the Jungian would be right.

Another viewpoint ought to be brought into

question. It is the position Outler takes that it is a "more authentic Christian motif which sets no *a priori* limits to what God can make of man whether in this life or beyond it" (p. 183). There is no need for the author to pay this lip-service to his historical Methodist perfectionism. Especially so, when it involves him in the denial that the "classical Lutheran and Calvinist conceptions of grace" were reading the facts truly when they insisted that man remains *simul justus et peccator.* For if the author's capitulation is true, which is made subsequently about his perfectionism, that "such a doctrine has never claimed that mature Christians are free from errors, defects, or even the endless tension between self-assertion and the rule of God," then it is simply gratuitous to add, "but it maintains, with a higher confidence in God's grace and man's capacity for faith than the anti-perfectionists, that God *intends* to make *saints* of men . . ." (p. 184). The slur against anti-perfectionists is out of place in company with his existential admission. And it demonstrates little historical verity if the last sentence quoted presumes to distinguish Methodistic hopes from Lutheran hopes. For then the author should be reminded that some sixty-five million Lutherans learn with their mother's milk these words, "I believe that Jesus Christ . . . redeemed me . . . in order that I might be his own, live under him in his kingdom, and serve him in everlasting righteousness, innocence and blessedness." One wonders how much more plainly, or generalized, the statement could be made that we believe that God *intends* to make *saints?* And this is *classical* Lutheranism, from the Small Catechism. It is every bit as hopeful and anticipatory in its perfectionism as anything the author lays claim to in the "more authentic" voice of Methodism. His disjunction is false if it is seriously made, and improper if otherwise.

The author widely overstates the recognition psychotherapists are supposed to be giving to love as an underlying dynamic of personality development. While we would want to underline heartily his own theory, we should more fairly say that this understanding of love is a goal to which psychotherapy must tend. Aside from Sullivan, no school premises its theory of healing on the love relationship as a healing power *sui generis.*

In the book we lack also a working definition of the relationship between neurotic and religious guilt. This is a serious omission in the sense that the most frequent disclaimers of any cooperation between Christianity and dynamic psychology rest on the position that Christianity has enforced a feeling of guilt given by the Super-ego, for which there is no counterpart in reality whatever. Just where does guilt come from? Either true or neurotic guilt, for that matter? With all the glib dismissal of the meaning of guilt in psychotherapy, there is still no statement as to what guilt actually is. One cannot press the authoritarian origin, as do the Analysts, without committing a logical (let us more correctly say, a psychological) *petitio principii.* It begs the question to say that the Ego knows what guilt is from the Super-ego. For the Ego must know what guilt is *before* it can accept the Super-ego's assertion that guilt is present.

Dr. Outler has also provided for us a good survey of the history of dynamic psychology, presented more briefly and in better order than any your reviewer has noted heretofore. One cannot make a mistake in procuring this book.

GEORGE H. MUEDEKING

Sex Ethics and the Kinsey Reports. By Seward Hiltner. New York: Association Press, 1953. 238 pages. $3.

When reading Dr. Hiltner's examination of the implications of the Kinsey reports for Christian ethics one gets the uncomfortable feeling at first that Kinsey is god and Hiltner is his prophet. As far as method and findings are concerned the book contains no profound criticism of Kinsey and his naive hedonism. On the contrary, Dr. Hiltner says, "If they [men] have not the whole truth, perhaps they can be open-minded to seek and to hear portions of it from elsewhere. *Some of this is in the Bible, and some in Kinsey.* Truth may come both ways" (page 219, italics the reviewer's). Nowhere is there a fundamental examination of Kinsey's metaphysical naturalism as expressed in his genital view of

sex and his obsession with frequency of orgasm statistics.

To Kinsey sex is "acceptable in whatever form it is manifested" (Vol. I, p. 263). It is exactly this underlying assumption of the reports which is so completely at odds with Christianity. None of Kinsey's statistics are particularly new to the Christian pastor or even the serious student of the Bible. It is the interpretation of these facts by Dr. Kinsey which is so completely wrong-headed from a Christian point of view. This issue Dr. Hiltner occasionally touches, but he never faces it squarely.

And this is indeed unfortunate. For in the moment when Hiltner speaks for himself and not for Kinsey he speaks as a Christian theologian of real perception. He has faced the problem of sex squarely and has gained deep insights into its nature and makes helpful suggestions for the amelioration of some of the great sexual diseases of the age.

In his analysis of the existing attitudes towards sex he comes to grips with their falseness and examines them searchingly in the light of the Christian understanding of man. He points out three dominant attitudes towards sex held by twentieth century Americans, the "Child-of-Nature attitude," the "Respectability-Restraint attitude," and the "Romantic attitude." And he feels that none of these stand up under criticism from the Christian view of life. The solution he suggests is the "Personal-Interpersonal attitude" and he describes it as follows: "According to this view, one would begin from such basic interpersonal values as are represented in the concepts of love, of mutuality, of seeking the good of the other, of finding one's true self instead of a pseudoself, and the like. He would then hold that sex is one factor in human life, among others, and that its emotional power makes it an important potential instrument for moving man and society toward the realization of such social and spiritual ends of love, peace, amity, and the like. The holder of this attitude not only would be seriously concerned with those uses of sex that work against the achievement of these desired ends, but would be equally concerned about the non-uses of sex that *could* work in this direction but do not work at all. If the holder of this view is also a Christian, he would be as concerned about the place of sex in a doctrine of salvation as in a doctrine of sin" (page 175).

This view is developed constructively in the last part of the book. But here, too, some questions arise. Is there not a tendency to underestimate the reality of sin as it involves sex and all other profound human drives? Is there in fact an attitude which will save us from our alienation from God as it is experienced as long as we live? Is "sex to the glory of God" (page 191) not another expression of *Kultur-Protestantismus* which does not see that all human activity is so deeply involved in sin that man can never extricate himself from it? Hiltner's attitude towards sex is similar to the attitude of other Protestant theologians towards work. We serve God through our work (or through sex) they say, work (or sex) is "sacramental." Luther would have said that we serve God *in* our work or *in* our marital life.

An evangelical understanding of sin and grace would have to insist that the abyss between God and man cannot be bridged so easily and painlessly. The personal-interpersonal attitude may indeed be an improvement over other attitudes. However, it is questionable whether it represents a solution to the sexual problem.

A solution to the problem of man (of which the sexual problem is one aspect), which is the problem of sin and revolt, does not exist in this world. Through God's gracious forgiveness in Jesus Christ we are able to live with the problem. He takes away its soul-destroying tendencies and protects us against despair. But it is poor advice to tell people that what is wrong with them is an attitude and that with a better attitude their problems will disappear. Dr. Hiltner rightly ridicules the "cold shower and run around the block" approach to sexual problems. But it appears to this reviewer that the "personal-interpersonal attitude" is only a more sophisticated answer of the same type.

Perhaps we should face the fact that there is no "solution," but that there is grace and forgiveness which enables the Christian to live hopefully and courageously in spite of failures in attitude and action. Dr. Hiltner be-

lieves that there is need for controversy among Christians about the problems here discussed. He has made an interesting and important beginning. Let others follow.

GEORGE W. FORELL

Christianity, Communism, and History. By William Hordern. Nashville: Abingdon Press, 1954. 174 pages. $2.50.

Evidently based on a doctrinal dissertation but rewritten and extended to eliminate most of the pedantic accessories, this study recognizes in Communism Christianity's greatest challenge in our time because both are religions appealing for the complete commitment of men. The book may be said to have had its origin in an attempt to understand why Communist historians (Karl Kautsky and others) have adopted the peasants as their heroes in the Peasants' War of 1524-25. This leads to a comparison of the beliefs of the radical sects, from early Anabaptists to Quakers and Fifth Monarchy Men, with the doctrines of Communism as set forth by Karl Marx and his successors. Both are found to be sharp critics of existing political, economic, and social systems, both regard the poor as potential deliverers of society, and both look for a kingdom of God on earth. But such similarities only serve to expose the great differences which exist. The sects saw their goal beyond rather than in history, and their evaluation of man was different because they had a profounder understanding of sin and forgiveness. Moreover, the position of the radical sects must be corrected at points by the churches.

Combined with his historical analysis is an appeal by the author to take the radical character of Christianity more seriously. He adapts an earlier observation to read that while Communists believe the wrong things with fanatical zeal, Christians believe the right things without enthusiasm.

THEODORE G. TAPPERT

Prisoner for God. By Dietrich Bonhoeffer. New York: Macmillan, 1954. 190 pages. $2.50.

What were the great Christian martyrs thinking during their imprisonment? How did they spend their time before the summons came to leave their cells and go out to die for their faith? We Lutherans have had several intensely interesting and revealing books from our modern heroes who were prisoners, yet escaped the final act of tyranny, Niemoeller, Lilje, Berggrav, Gollwitzer and others have given us clear pictures of the mental and spiritual state of the prisoner for God. None of these has quite so completely taken us into his inner life as Dietrich Bonhoeffer.

He was born into a home where intellectual standards were high. His father was a professor of psychology. His mother came from a family of theologians. As a boy he played with the children of Adolf von Harnack and Hans Delbrück. He was a graduate in theology of the University of Berlin, served a church for a time, did graduate work at Union Seminary, New York, and in 1933 became chaplain of the German Lutheran congregations in London. He was recalled to direct the Preacher's Seminary of the Confessing Church until dismissed for his antagonism to Hitlerism. Then he was on special assignment for his church. On a lecture trip to America he was urged to remain here in safety. He saw the certainty of our being drawn into the war and would not remain. He returned to continue service for the Confessional Church until arrested in 1943. Two years later he was hanged. One other book, "The Cost of Discipleship," has been published in English in 1947. The next year he published "Gemeinsames Leben." Through these books his name and theological position have become well known. Generally he confessed to owing most to Karl Barth among the leaders of European theological thought.

This book, "Prisoner of God," is a collection of miscellaneous letters and papers, edited by Eberhard Bethge, and translated in very readable English by Reginald H. Fuller. It would be quite impossible in the usual limits of a review to give an adequate summary. There are extracts of many personal letters to his family and to comrades in the Confessing Church. Here are evident his fine Christian faith, the source of his courage, and a normal desire to spare his loved ones all

unnecessary concern for him. He is always hopeful of release, but resigned to God's purpose in his afflictions.

He was fortunate in being permitted many books to read and their range is revealing of the breadth of his interests. History, biography, science, ethics, theology—he appears at home in all of them. His critical comments are worthy of analysis. He is also aware of 20th Century European theological thought. The letter of June 8, 1944, page 145 ff., is a good example of Bonhoeffer's criticism of the current Christian apologetic. Heim, Althaus, Tillich, Barth, and even Bultmann are characterized each in a few sentences. No doubt there is over-simplification, but it is with such mental exercise that the author made use of his enforced leisure.

As did all the pastor-prisoners, Bonhoeffer read and studied the Scriptures intensively. Over 100 Bible references in this collection of his writings are listed in the appendix. The place of affliction in the life of a Christian became more and more understandable. As he had opportunity to speak with other prisoners he found the joy of a faith to witness. He confessed to his correspondents that he often felt the desire to express himself in poetry. A number of his prison verses are included in the book.

Dietrich Bonhoeffer was not a superman. He could be concerned with such things as his need for toothpaste and his longing for "just a few coffee beans." He had no pat answer for the problems raised by his unjustifiable imprisonment. In Christ was his life and hope. It is good for us in our American security to have this intimate glimpse into the mind and heart of this modern Christian martyr. Do we have the resources he found so supporting in the tedious confinement of prison? To read this book with sympathy is a memorable experience.

AMOS JOHN TRAVER

The Library of Christian Classics: Volume III. Christology of the Later Fathers. Edited by Edward Rochie Hardy, in collaboration with Cyril C. Richardson. Philadelphia: The Westminster Press, 1954. 400 pages. $5.

This is the third in a series of twenty-six volumes that will present "the most indispensable Christian treatises written before the end of the sixteenth century." The general series is edited by John Baillie, John T. McNeill, and Henry P. Van Dusen. The special value of the series lies in several things: its selective character, its wider span of time than any previous collection of Christian literature, its fresh and flowing translations, its illuminating annotations, bibliographies and editorial introductions, and its printing in easily readable form.

In this volume of the series, the sixth to come from the press, we have the documents that were chiefly significant in the process of formulating Christian convictions concerning the Person of Christ in the period of the Ecumenical Councils. The issue at stake in this long and intricate process was not only whether Christianity should be defined as a religion of redemption, i.e., salvation through a Savior, but also whether the Savior should be regarded as a divine agent whom God had sent into the world or as the very incarnation of God himself. The three authors who occupied a central position in the discussion that produced the stream of orthodox tradition were Athanasius, Gregory of Nazianzus, and Gregory of Nyssa. Here we have a reprint of a translation of Athanasius' *The Incarnation of the Word*, two works of the first Gregory, and a fresh translation of two significant treatises of the other Gregory. Then there are new translations of the creeds of Nicaea, Constantinople, and Chalcedon. Also a series of twelve important documents, letters, confessions, and official declarations illustrating the variety of opinion among Christians with reference to the doctrine of the Person of Christ. Some of these "documents" carry the discussion beyond the three major authors of the fourth century into the fifth, sixth, and seventh centuries.

The usefulness of this attractive volume for the student of Christian history and Christian thought is greatly heightened by the wealth of introductory material, the commentary notes, the indexes (general and biblical), and the analytical bibliographies. The completed Library of Christian Classics will constitute a substantial contribution to the study of our Christian heritage in life and thought.

ABDEL ROSS WENTZ

The Liturgical Renaissance in the Roman Catholic Church. By Ernest B. Koenker. Chicago: University of Chicago Press, 1954. 272 pages. $5.

The author, who is assistant professor of Religion in Valparaiso University, takes pains to point out that he has not undertaken to write a history of the liturgical revival in the Roman Catholic Church but rather to describe the piety it represents and the aims it cherishes. The origin of the revival was not without influence from such earlier movements as Jansenism, Rationalism, Romanticism, and Modernism, but the author is concerned with it only in its present, mature form. It is still a minority movement, and it is strongest in France, Germany, and Austria, with some following in the Netherlands and Belgium. Italy, Spain, England, Ireland, and the western hemisphere have remained comparatively untouched by it. On the whole, Rome is rather cool toward proposed liturgical changes, and (as was the case in the Oxford Movement a century before) exponents of the revival sometimes resort to subterfuges to introduce changes illegally. There is considerable uncertainty as to whether or not the movement's program may be condemned by the pope in years which lie ahead. Meanwhile, however, it may be said to have achieved a limited success.

On the basis of wide acquaintance with the literature of the movement (almost a quarter of the book is given to footnotes) the author discusses with competence and discernment the many features of the liturgical revival: the attempt to instruct people in the meaning of the liturgy, the introduction of vernaculars, reduction in the number of altars in churches, an arrangement whereby the priest faces the people during celebration of mass, new interest in Bible reading, dissatisfaction with the prominence given to the cult of Mary, introduction of congregational singing, interest in the priesthood of believers, and reforms in church music, architecture, and the plastic arts. The relation of the liturgical revival to Catholic Action on the one hand and to the ecumenical movement on the other is also described.

Since the "liturgical apostolate," with its emphasis on cultivating what is called "the sacramental life," is a phenomenon to be reckoned with in any evaluation of contemporaneous Roman Catholicism, interest in this book should extend beyond the few Protestants who are "liturgisch bewegt" and who are said to be interested in "a transcendentalized flattering of the deity" (cf. p. 194). The author mentions in passing what he considers a few parallels between Luther and leaders of the apostolate. Because it is his purpose to describe rather than criticize the liturgical revival in the Roman Catholic Church, he does not attempt a systematic criticism. The thoughtful reader, however, will ask himself some such questions as these: Does encouragement of Bible reading mean an approach to Protestantism? Is the proposed interpretation of the mass at all comparable to that of Wittenberg? Will emphasis on spiritual priesthood and introduction of the vernacular hasten a reunion of the churches? Is any weight to be given to the opinion of the frustrated Karl August Meissinger (p. 199) that if Luther lived today he would have no fault to find in the Roman Church? Is it possible to reconcile Catholicism and Protestantism, both at their best rather than their worst, on liturgical grounds?

This able study, based on a doctoral dissertation, deserves careful reading not only for the light it throws on contemporaneous Roman Catholicism but also for the help it may afford in coming to grips with problems which today face the churches of the Reformation.

THEODORE G. TAPPERT

Zion on the Mississippi. The Settlement of the Saxon Lutherans in Missouri, 1839-1841. By Walter O. Forster. St. Louis: Concordia Publishing House, 1953. 606 pages. $4.

The history of the Lutheran Church in America is very much in need of more monographs which, like this one, sink deep shafts into relatively untouched sources and explore these critically in order to illuminate segments of our history which have hitherto been left for the most part in the hands of unschooled chroniclers and denominational chauvinists. The outgrowth of a doctoral

dissertation, this may be called a study in the rise and fall of Stephanism, a religious cult which appeared in Saxony in the early decades of the nineteenth century and extended its influence to America. It may be called a history of the emigration society which was formed by Stephanites, arranged for the settlement of several hundred Saxons in Missouri, and established a short-lived communistic experiment. Again, it may be called a prologue to the history of what is now ("with an unintentional touch of ironic humor") known as the Lutheran Church—Missouri Synod. In fact, the book is all of these things, and it is done with commendable thoroughness, objectivity, and insight.

Although equipped with scholarly apparatus, the story told by Professor Forster will be fascinating even for those who are accustomed to ignore footnotes. Some of the episodes which are here recounted with a wealth of detail have often been covered with a veil of charity, and it is to the credit of the Concordia Publishing House that it has seen fit to publish the book in the interests of historical integrity and that it has so handsomely illustrated it. The tale is a tragic one for the most part, involving as it does not only the suffering common to most immigrants in the period but also the profounder discouragement which comes with disillusionment in an unduly exalted leader. What gave Martin Stephan the power he wielded over his followers remains something of a mystery despite the author's full account. Perhaps more ought to have been said about the *Erweckungsbewegungen* and the prominence of religious leaders in them, but the power of Stephan would probably remain a mystery even then. The collapse of this Lutheran bishop in Missouri and the struggle for reorganization which culminated in the Altenburg Debate completes the story. Notable is the fact that credit for reorganization is given to laymen and that social and economic factors are given consideration as well as religious.

Beyond the scope of this book is a question which deserves to occupy the attention of historians of the Missouri Synod: To what extent did the hierarchical tendencies and the principle of leadership persist in subtler forms after the reorganization which was effected between 1839 and 1841? Here and in Carl S. Mundinger's *Government in the Missouri Synod* (St. Louis, 1947) the ground has been laid for further studies.

THEODORE G. TAPPERT

Life in the Early Church, A. D. 33-313. By A. E. Welsford. Greenwich, Connecticut: The Seabury Press, 1953. 427 pages. $3.

Popularizations of history must usually be approached with caution. The lure of the dramatic can beguile an author into subtle falsifications of true conditions. And the effort to make the narrative interesting may result in an over-simplification and a neglect of complicated, though significant, factors.

To a large degree, however, this volume is not guilty of such faults. It tells the story of the first three Christian centuries in a very attractive way, but with fidelity to the facts as they can be known. In writing, the author (who is a woman) had in mind the layman who would like to know more of the history of the church or who teaches boys and girls in a church school. But the writer also had an ear continually open to the views of the professional historian, as the footnotes and the lists of "Books for Further Reading" at the ends of chapters show.

For clarity, vividness, and essential accuracy, this volume with its illustrations is recommended for lay reading. It will be observed, incidentally, that the viewpoint is that of the Church of England.

W. D. ALLBECK

The Development of Negro Religion. By Ruby F. Johnston. New York: Philosophical Library, 1954. xxi + 202 pages. $3.

In *The Development of Negro Religion* Ruby Johnston sets herself the goal of presenting "functional aspects of the Christian religion among contemporary American Negroes." This is a very important and worthwhile objective, but the performance unfortunately falls short of the promise.

The author should not, however, be held fully accountable for the shortcomings of her

book. For in some measure, even if unsuccessfully, she has undertaken to do some of the necessary pioneer work in the sociological study of religion. In Part Two she compares some Negro churches in a Northern city with churches in the rural South. In doing so, she attempts to formulate a typology of churches largely in terms of their degree of emotionalism. In her typology she takes account of both old and new forms of religious expression, of the kinds of sermons preached, and of the religious behavior of the congregation. She next proceeds to set this religious behavior in the context of its social and economic environment in order to understand the function of the different types in their different settings. The development moves, in general, from highly charged emotional religion with strong accents on both the supernatural and magic to a restraint of the emotions, a lessening emphasis on "Bible" preaching, and the presence of welfare and recreational activities in the program of the church. Thus the church adjusts, presumably, to the increasingly secular nature of a "sensate culture." (The author accepts Sorokin's system of cultural types.)

What is lacking in the entire analysis, however, is explicit specification of the traits of the various types, including organizational characteristics, kinds of authority, and similarity and relatedness to corresponding white religious groups, together with a rigorous formulation of the hypothesis she is developing in this book and an equally rigorous testing of her conclusions so that the reader may have some confidence in its validity and reliability. Her types, consequently, tend to take on the form of personal constructs, clear in her mind perhaps, but not sharply enough outlined for the reader to grasp clearly what she is trying to communicate.

Not all of the above is within the explicit objectives of the book. But much of it needed to be done even to achieve its defined goal for the general reader. The absence of precision and clarity of thought obscures a good deal of what is potentially valuable in this book and leaves the reader only with the commonplace and vague generalization that Negro religion is developing in the direction of "adjustment" to a more secular urban environment as a part of a general trend towards a more "sensate" culture.

KARL H. HERTZ

Highways to Faith. By David Wesley Soper. Philadelphia: The Westminster Press, 1954. 168 pages. $2.75.

This is a series of autobiographical sketches written by thirteen men telling in their own words the story of how they found their way back to Christ. The witnesses come from many walks of life: business executives, athletic coaches, professional men, a "Red Cap" in New York's Grand Central Station, a newspaper columnist, an engineering consultant and others who make up a good cross-section of today's America.

As one would expect in such first-person accounts, the testimonies are expressed in interesting straightforward style. They are not accounts of highly emotional or sensational conversion experiences; rather, they portray, as the editor puts it, laymen's stories of a spiritual pilgrimage which "accent growth within the fellowship of the Church, not radical departure as a prelude to commitment." The editor arrives at the conclusion that "more souls are born in informal group prayer than in formal worship." We are not inclined to agree wholly with this conclusion. True, the stories give striking testimony to the power of group prayer in the experience of seeking and growing Christians; on the other hand, however, one cannot escape the significance of worship, the Word and Sacrament, and particularly the abiding influence of childhood worship in Sunday School and church attendance, as he follows the spiritual development of these witnesses. Many of the contributors pay tribute to the shepherding influence of Dr. Soper, the editor, now chairman of the Department of Religion at Beloit College.

Among books of the "lighter" type, this work has merit for its inspirational value and interesting readability. It would make an appropriate gift to one who enjoys wholesome Christian stories and biographies.

C. C. MADSEN

Christian Teaching in the Churches. By John Q. Schisler. New York and Nashville: Abingdon-Cokesbury, 1954. 173 pages. $2.50.

This is a survey of background considerations in Christian education, written by a wise author with mature experience and reflection. It does not, as its title may suggest, deal with procedures in the teaching process. There are chapters on such topics as objectives, organization, the relationship of worship and of evangelism, and the problem of religion in public schools. Although Lutherans may miss any treatment of the catechetical phase of their programs, they will likely agree with the author that "Christian teaching is the necessary foundation for every worthy endeavor of the church."

All in all, we have a brief statement of the ideas and attitudes that pastors and all principal church school leaders should hold, stressing the "why" and "what" somewhat more than the "how" as might be expected in the brief compass of the book. Its utilization would give substance and direction to what are often conventional procedures, conducted locally, without reference to broader outlooks in relationship and purpose. Valued and usable concepts are put in simple and appealing form.

A principal characteristic of Dr. Schisler's writing is his convincing sense of urgency about our making a substantial enterprise out of all our Christian educational efforts.

RALPH D. HEIM

Orientation in Religious Education. Philip Henry Lotz, Editor. Nashville: Abingdon-Cokesbury. 611 pages. $6.50.

The value of this book for the pastor and the student lies in its comprehensive tour through the many paths and by-roads of religious education today. On this tour 46 different writers share their experiences with the rider who is the reader.

This is an important book because of its scope, the contemporary character of its content, and the bibliography not only at the close of each chapter, but the specially compiled one in the appendix.

Contentwise the book is divided into 43 chapters arranged under these divisions: (1) The Cultural and Religious Setting; (2) Materials and Methods; (3) Agencies and Organizations; (4) Directing; (5) Agencies for Cooperating; (7) Wider Perspectives. Thus the scope of the book is about as broad as it could be with so many specialists and so many fields within one field. It deals with objectives, trends, techniques, education in the congregation, church related colleges, theological education.

Only Lutheran contributor in the array of contemporaries is Erich F. Voehringer. His contribution is in an area off the American scene—"The Development of Religious Education In Other Countries." One wonders whether Lutherans were omitted by design or by consent. There is a chapter on "Roman Catholic Education" and "Jewish Education in America." Whether we agree with the system or not, the picture of American religious education is not complete without some analysis of the parochial system of the Missouri Lutherans! Then there is a phase of religious education—a part of every Lutheran parish program that we call the catechetical or the confirmation class. As a part of the contemporary scene it is as important as, let us say, a chapter like "Play and Recreation" or "Camps and Summer Schools."

Of course, in such a wide coverage not everything could be included. The chapters are written by specialists who try to condense a particular field of religious education like "The Sunday School," by Harry T. Stock, into 12 pages of the 611. Many authors bring many points of view. This is a good way of presenting a frieze—a kind of sampling of "what goes" today in the complicated but interrelated fields which are a part of our common task. It is a worthy successor to the other work in which the editor had a share, *Studies in Religious Education,* in 1931.

Prescribed reading by this time in many courses in Christian education the book will give seminarians an overall glimpse of the many phases of the teaching obligation that will confront them at every turn of their ministry.

Pastors who feel that they must come up to date educationally will gain from such a

chapter as "The Total Church as An Agency of Religious Education" by Donald M. Maynard and the "Total Program for Children" by Alice L. Goddard. For a long time educators have envisioned the church as a school of Christian living in which every agency would emphasize the educational aspects of its activities even though many parishes are far from a unified approach and too easily satisfied with fragmentary endeavors.

John Bennett's chapter on "Basic Christian Convictions" and Frank McKibben's "Trends in Educational Philosophy" invite the Christian educator to look seriously at his task and its theological foundations and weigh basic concepts of revelation against the popular trend of secular education toward "spiritual values."

Ernest M. Ligon will cause any complacent pastor to pause when reading these words: "There is probably no field of educational endeavor which violates the known laws of learning so shamelessly and flagrantly as does religious education. Our curricular materials and methods are, in general, written and administered as if their religious nature exempted them from all the learning principles used in secular education."

Help in the area of audio-visual aids will come from Paul H. Vieth's "Audio-Visual Method and Content." It conveys this warning, however: "Audio-visuals . . . do not change the nature and purpose of religious education, but they do revolutionize method. They are not self-teaching or a substitute for skillful work on the part of the teacher. In both material and method the field of audio-visual aids is in its beginning stages."

Of great value to all students of Christian education will be the classified bibliography. Only three books listed came from Lutheran authors.

DONALD F. IRVIN

Fundamentals in Christian Education: Theory and Practice. By Cornelius Jaarsma. Grand Rapids: Eerdmans, 1953. 482 pages. $5.

The "author and compiler" is listed as Professor of Education, Calvin College, Grand Rapids, Michigan. A reader will discern immediately his extraordinary zeal for "the Christian School," meaning for us, "the parochial school."

"In these forty readings on the theory and practice of Christian education," it is said, "seventeen outstanding Reformed educators from America and The Netherlands examine critically the progress of Christian education within the framework of the Reformed faith." Thirteen of the readings emanate from Calvin College and Calvin Seminary; an equal number from The Netherlands. Some of the contributions are printed addresses. Each is followed by a listing of "key thoughts;" some of them by "comments."

Doubtless there are two questions in the mind of every potential reader of this book: 1) what is special about the Reformed faith as a "framework" for Christian education; 2) what kind of education is proposed?

A theology of creation, fall, and redemption is mentioned often. There is heavy stress on the Bible. There is frequent reference also to the sovereignty and glory of God and man's citizenship in God's kingdom. Possibly, though, this is something distinctive: "Advocates of Christian education have always maintained that the Christian school is an outgrowth of the covenant idea. . . ."

As for the nature of the educational "theory and practice" in view, that varies with the author quoted. We dip into the book at a crucial point—its discussion of curriculum. On page 217 curriculum is defined rather exclusively in terms of subject matter mastery. The next reading analyzes four concepts of curriculum for their values and disvalues, then concludes: "What we want are curriculum materials taken from the spiritual product and cultural product that will energize, direct, and form the learner on his level unto citizenship of heaven." Interestingly enough this reading (originally an address by Jaarsma) ends with the quotation, "The Christian school is the answer to the confusion of the educational scene."

Some of us would like Mr. Jaarsma to know that we are shocked by his diatribe, page 471, "God save us from the twentieth century school." We invite him to join us in a campaign of service to the American school system. Somehow, too, we think that

this enterprise fits well into "the framework of the Reformed faith."

RALPH D. HEIM

Preaching. By Walter Russell Bowie. New York-Nashville: Abingdon Press, 1954. 224 pages. $2.75.

Dr. Bowie's reputation and experience as preacher and teacher, as well as his other writings, promise well-spent hours to one who takes up his volume on "Preaching." Nor is the promise vain. Whether the reader be at the beginning of his ministry or at its maturity, he will find much to invigorate and stimulate both his mind and his method.

The directness of the title is matched by the style of the writing. In fact, the text reads so easily that one is readily deceived thereby and led to believe that one reading is all that many passages demand. In reality, much of it should be reread and pondered, savored rather than swallowed, to get its full flavor and worth.

Particular sensitivity to the needs of the preacher's audience is a recurring and notable emphasis. Contemporaneity is enjoined and abundantly illustrated by numerous examples. A fine evangelicalism pervades the whole, and four chapters in the heart of the book (V, VI, VII, and VIII) give the Bible and theology (with a good look at both the older liberalism and the newer orthodoxy) the central place they deserve.

For the most part, "expository preaching" is given the nod and, interestingly enough, sermon series seem to find considerable favor. Of practical pointers on construction and delivery there is a good proportion. As a whole, technical instruction and continuing inspiration combine to make one say, "This is a good book!"

HENRY H. BAGGER

The Cross Is the Key. By Clifford Ansgar Nelson. Rock Island, Illinois: Augustana Book Concern, 1954. 196 pages. $2.50.

The seventeen sermonic essays which make up this volume are grouped into seven chapters designed to establish the truth of the author's thesis that the cross is the key to the mystery of God, the soul of man, the meaning of life, the enigma of suffering, the kingdom, the future, and the kind of world we want. They fulfill their design in a thoroughly satisfying fashion and reveal the author as a man of clear thought and high devotion.

Dealing with large areas of life and thought, they interpret Christ as the key to the intellectual and actual problems found in those areas and in turn find in the cross the key to that same Christ. When considering their thematic framework as set forth in the "Contents," the reviewer fully anticipated that the theme would wear itself thin before the end was reached. In this fear he was gloriously disappointed. The final essays are as fresh and suggestive as the earlier ones and a singularly even quality is maintained throughout. In publishing them the Augustana Book Concern has performed a service not only to Lutherans but to thoughtful readers of every communion or none.

The essays, as they are termed on the jacket, are not sermons nor yet addresses. They have no texts as such and so are not sermons in the usual sense. But they are more than addresses, for they contain a measure of evangelical truth and spiritual challenge that the more or less secular term "addresses" hardly connotes. Though excellently organized, they are not structurally bony but flow with a strong, smooth current of logic and conviction from point to point. The beginnings are interest-catching, while here and there aphoristic summations "fingerboard" the development of the theme. Especially noteworthy is the literary flavor that marks them all, with an unusual number of unusual and apt illustrations from a wide range of literature and life. Full of thought, they provoke thought and while suggestive of Lent are in no sense limited in usefulness for reading or study to that period.

The jacket of the volume is attractive. It is a pity that the actual binding falls so far short, being sad and drab and reminiscent of earlier days in general effect. It is hoped readers will not shy off on that account. The illuminating character of the contents deserves something with color and appeal.

HENRY H. BAGGER

The Ceaseless Quest. By Victor E. Beck. Augustana Book Concern. 86 pages. $1.75.

This book of devotional messages takes its title from the first meditation. It consists of thirteen comparatively brief messages on a variety of themes. Each meditation is complete in itself. There is no central theme building all together. The subjects treated are manifestly those that come out of a pastor's experience and concern as the author himself says, "things new and old spoken in the course of my ministry."

Dr. Beck's pastoral concern and religious insight appear in each of his presentations. He knows what the questions are men are asking. He is aware of the perplexities that disturb their souls. And he endeavors to answer these queries from the Word of God. His treatment is sound, practical, and faithful to Scripture. There is a warmth of personal feeling in it which will commend the volume, especially to the laity of the congregations.

HARRY F. BAUGHMAN

Our Refuge and Strength. By Maynard A. Force. Augustana Book Concern. 140 pages. $2.

Simplicity, directness, clarity, characterize this volume of sermons and meditations. It contains four types of messages. First, there are five forthright sermons, all based in Scriptural texts. Then follows a series of eight brief, compact, devotional messages which grow out of the texts with which they are headed. The next section contains seven character studies of both Old and New Testament personalities. And finally there are six short meditations on prayer, each drawn from a familiar New Testament petition. These things are treated with a simplicity and directness which are calculated to appeal to congregations and conference groups to which apparently they are primarily addressed. There can be no mistaking the author's meaning or religious position as one reads these messages. Pointed applications are made as the truths implicit in the passages are expounded. The note of personal appeal is always evident. Challenging questions, earnest exhortations, searching admonitions are some of the devices employed by the author to drive the truths home to the hearts of his hearers.

One feels that at times Pastor Force is at pains to squeeze out the last drop of homilectical juice from the passage. Often truths are deduced and set side by side in parallel fashion, briefly stated and a moral admonition appended, which tends to diffuse the thought rather than develop it. The sermon on Lazarus is presented with seven points each of which could be a sermon. And the meditation on the Prodigal's Brother is marked by six points, each an item of character delineated and given a marked application. This technique may mar the presentation for some readers and hearers.

Special commendation must be given to the general format and appearance of this book. The publishers have cooperated well with the author to dress these thoughts in an attractive garb.

HARRY F. BAUGHMAN

They Talked with God. By Carl W. Segerhammar. Rock Island, Illinois: Augustana Book Concern. 190 pages. $2.50.

The author of these thirty-two religious radio addresses is a pastor in fact and at heart. It shows through in his desire, humbly expressed in the foreword, to speak to the needs of everyday people and in the direct and down-to-earth, personal challenges that are woven into the fabric of each of these straightforward talks. (Although spoken of as "Sermon Studies on New Testament Characters" in the sub-title and called "meditations" in the foreword, they are better described as talks. This is not meant in disparagement but rather in recognition of their intimate address and warm, conversational style.)

Pastor Segerhammar wisely assumes little factual knowledge of the Scriptures on the part of his hearers and carefully and helpfully fills in the background of each character and story. There is, almost inevitably, something of sameness in the approach and method which militates against reading more than one or two at a sitting. (This was not necessarily in evidence when originally presented over the radio.) And though the applications to life as it is to be lived are

many, there is perhaps a paucity of illustrative nuggets drawn from life or literature whereby a certain lightness of touch or sharp stabbing of the spirit might have resulted. Meanwhile, the author's sensitivity to the Scriptures, his driving sincerity, and the definite progression of thought carry the addresses forward in rewarding and very readable fashion.

Apart from a mixing of lines (on page 183) and one or two slight slips, the book is a model in typography and pleasing format. It is a companion volume to the author's earlier book, *They Walked with God,* in which he drew upon the Old Testament. Together the two books offer a wide range of biblical biography and spiritual unlift.

HENRY H. BAGGER

Sent Forth to Preach. Studies in Apostolic Preaching. By Jesse Burton Weatherspoon. New York: Harper and Brothers, 1954. 182 pages. $2.50.

Dr. Weatherspoon has been Professor of Homiletics at Southern Baptist Theological Seminary, Louisville, since 1929, and is widely known as the reviser of Broadus' "Preparation and Delivery of Sermons." In the seven articles contained in this book, he offers a captivating portrayal of the preaching of the apostles, their motive, material, and method, together with pointed applications to the modern American pulpit. He makes no pretense of critical analysis, nor are his findings novel or unexpected. But the evidence is presented so clearly and interestingly, and his own comments are so temperate and sound that a truly helpful book has resulted. Lutheran preachers will rejoice at its biblical, evangelical emphasis and are sure to draw both warmth and light from its pages.

ULRICH S. LEUPOLD

The Musical Heritage of the Church. Edited by Theodore Hoelty-Nickel. Valparaiso University and Concordia Publishing House, 1954. 120 pp., paper covers. $2.25.

This volume of eleven essays is the fourth in the series, and marks the tenth anniversary of the Valparaiso Church Music Seminar under the direction of Professor Hoelty-Nickel. The seminar seeks to promote the cause of good classical church music, with the belief that the man who sings of faith and love will soon translate his song into action. It is important, therefore, that proper church music be used in the worship of the congregation.

The essays in this volume were delivered in the course of the seminars from 1947 to 1952, and cover a wide range of interest. M. Alfred Bichsel of Valparaiso University brings three meditations on Worship, Its Holiness, Spirit, and Truth. The editor, Professor Hoelty-Nickel of Valparaiso, lays down basic suggestions for Church Music Reform. More will be said of this below. Walter E. Buszin of Concordia Seminary, writes on Johann Gottfried Walther, and on Cultural Values of Church Music and Liturgical Worship. Leo Schrade of Yale University presents The Editorial Practice of George Rhaw, teacher and printer at Wittenberg, 1524-48; and an essay on Heinrich Schütz and Johann S. Bach in Protestant Liturgy. The essay deals with Schütz, and says very little about Bach. Hans Rosenwald writes on Musicology in the Service of the Church, chiefly as concerns the editing and performing of old church music. Donald N. Ferguson presents "The Rise and Decline of English Church Music." The volume closes with three shorter essays: "The Problem of Creating Suitable English Translations for the Great Masterpieces of Lutheran Choral Music," by Elmer Foelber, one of the editors of the Concordia Publishing House (N.B.: He does not solve the problem, though he lists some of the factors important for a solution); "The Musical Heritage in the Life of the Congregation," by Martin J. Bangert; and "Toward the Future" (in church music), by Carl Halter, Concordia Teachers College, River Forest.

The essays are of uniformly high quality, but many of them are too technical to be appreciated by the uninitiated. Those, however, which deal directly with the problem of suitable church music deserve to be read by every pastor and church musician. In general these essays represent the point of view: 1) that church music must be objectively (rather than subjectively) oriented; 2) that the ideal

form of church music is polyphonic; 3) that there was practically no good church music written since the 17th century. This point of view would have us confine ourselves largely to the chorales and motets of the Reformation Age and its aftermath, and would avoid practically all modern music as too sentimental and individualistic.

With the first point above most of us will readily agree. The song of the worshiping congregation should be objective rather than subjective in character, directed upward to the Lord, and not primarily contemplating individual feelings and emotions. But does it follow that greatest objectivity is found in polyphonic music? The reviewer doubts this very seriously. It seems to him that polyphonic music can be just as trivial, repetitious, and subjective in its word content as any "gospel song" written yesterday. A good case could, no doubt, be made out for the thesis that it is *not* the *kind* of music, as such, but the wedding of proper words to proper music at the hands of a great composer which makes for true worth and dignity in religious song. As for the third contention, that music suitable for church use has practically ceased since the 17th century, this surely cannot be very seriously maintained by anyone with an appreciation for historical perspective. Cultural expressions of the human spirit wax and wane in the field of religion, too! But it would be sheer folly to say that any single form of expression out of the past has attained perfection and will not be surpassed in this or a future age. In short, the essays in the field of philosophy of religious music are stimulating and well done, but will cause much disagreement and discussion. This makes it a good book for the pastor and church musician to study!

ALBERT A. JAGNOW

Choral Reading for Worship and Inspiration. Edited by Helen A. Brown and Harry J. Heltman. Philadelphia: Westminster Press, 1954. 64 pages, paper covers. $1.

Choral reading appears to be receiving more and more attention in church schools in recent years. The reason for this may be found in the fact that not all can sing, but all can speak. By grouping boys and girls, older and younger voices, into various divisions and alternating between leader and divisions, occasionally using unison or several divisions together, remarkable effects are possible which partake of the nature of real artistry, besides teaching the youngsters passages of Scripture, prayers, and striking poems in a most impressive way. Choral reading can be used to add spice to many a program which would otherwise be quite unimpressive. The selections in this booklet are very well chosen, grouped under subject headings, and marked in the table of contents as to age group. They are also very carefully edited in the text itself. Subject heads are the following: The Bible and the Church; Bible Passages; Brotherhood and Missions; Children's Day; Christmas; Easter and Springtime; God's World and Patriotism; Inspiration; Prayer and Praise; Thanksgiving. If you have not tried choral reading with your children and youth groups, this will open up new vistas for impressive and artistic teaching.

ALBERT A. JAGNOW

Anthems for the Junior Choir, Book 3: *Anthems, Responsive Readings, Choric Speech.* Philadelphia: Westminster Press, 1954. 64 pages, paper cover.

This is the third of a series for junior choir, seeking to "furnish contemporary arrangements for juniors of some of the most beloved classic music in the sacred field." Some of the music brings classical tunes, some is based on hymn tunes, some is original. Among the hymn tunes are *Macht hoch die Tür* and *Ihr Kinderlein kommet.* Four of the numbers are combinations of choric speech with organ accompaniment, plus the usual junior choir singing. The twenty selections in the booklet are well classified and edited, and many of them will be welcomed for use in Lutheran circles.

ALBERT J. JAGNOW

Beyond Today. By Rolf Thomassen. Translated by Torgrim and Linda Hannaas. Minneapolis: Augsburg Publishing House, 1953. 163 pages. $2.50.

This autobiography, published originally in Norway in 1947, tells the story of a spastic

born with uncontrollable muscles who has achieved remarkable victory over his disabilities. By stern determination and long effort Rolf Thomassen learned to paint and to play the zither (with brush or plectron clenched between his teeth), and eventually even to handle the typewriter, using a stick fastened to his chin by a leather strap! The twelfth of thirteen children born in a humble home near Stavanger, his life has been a heroic struggle, defeated in its quest of health and healing but victorious in achieving personal independence and recognition as a useful member of society. He now has his own home and supports himself by teaching, by the sale of his paintings, and by writing. His book bears clear witness, too, to the earnest Christian faith which has sustained him in this struggle.

The chief value of the book, however, aside from its intrinsic human interest, is the revelation which it gives of the reactions of a disabled person toward the ordinary attitudes of the "unhandicapped" members of society, especially his deep resentment at being treated as an object of pity rather than accepted simply as a fellow human being. "They praised me to flatter me, to cheer up a poor creature, and they really believed they were doing a good deed." "Others voiced their folly by saying, 'O, well, it is good for him to have something to do with his time.'" "People must come to understand that we do not ask for pity but justice." Statements like these—and the book is replete with them—provide valuable insights for the psychologist and the pastoral counselor, as well as for the lay reader. *Beyond Today* calls vigorously, sometimes almost bitterly, for the recognition of personal worth in every human being, whatever be his physical condition or outward circumstance.

The translators have done their work well in reproducing the direct and simple narrative of the original.

BERNHARD CHRISTENSEN

An Adventure with People. By Ferris E. Reynolds. Philadelphia: The Christian Education Press, 1954. 96 pages. $1.50.

The sub-title of this little book suggests both its content and scope, "The 'Reading, Writing and Arithmetic' of Teaching Religion." It is a book for teachers of junior or adult classes in the Church School, brief, compact and quite elementary. For those who have done some reading in the field or who have had teacher-training courses the material presented might seem quite self-evident or a repetition of what is usually discussed in works on preparing and teaching the lesson.

However, its very brevity and compactness might well prove to be an attractive feature of the book. It could well be used as an introduction to teacher-training, or as a review. It should be valuable as an encouragement and aid when used by the beginning teacher, for it does accomplish its purpose in assuring the teacher that the satisfaction of being a good teacher is within reach of those who will apply Christian consecration and simple planning and careful preparation to the task of teaching. There are three sections in the book: 1) The Adventure, an inspiring discussion of the call to teach; 2) The Teacher's Workshop, practical suggestions for planning and teaching the lesson; 3) In the Classroom, helps in the conduct of the class. Emphasis throughout is pupil-centered, and good suggestions are given for attaining class participation.

The author is a Congregational pastor; since 1946 he has taught Religion and Philosophy at Elon College, North Carolina. He states in his Preface, "In the last analysis staffing the church school becomes a matter of helping people to learn to teach well enough to make them feel that the job is worth while. Once a teacher attains a measure of real competence he will want to continue his teaching. It is the poorly prepared teacher with his halting style of teaching who does not want to remain on the staff." There is a lot of truth in these lines and author Reynolds offers help in meeting this challenge.

C. C. MADSEN

They Built for Eternity. By Gustav-Adolf Gedat. Translated by Roland H. Bainton. Nashville: Abingdon-Cokesbury, 1953. 175 pages. $5.

Gustav-Adolf Gedat is a "Christian world-traveller" who writes travelogues with a

Christian message. What's more, he is extremely popular in Germany. Twenty years ago, he defied Nazi philosophy by publishing the best-seller *Ein Christ erlebt die Probleme der Welt.* It sold 240,000 copies in a little more than a year. Other books followed. After the war, Gedat signed some of the devotions in the *Neukirchener Kalender,* a popular pietistic calendar. Now we have *Sie bauten für die Ewigkeit,* beautifully translated into English by Roland Bainton and illustrated with 172 fine photographs. In the author's own words, the purpose of this book is to answer the question: "What do you think of life—and in view of so much that is ephemeral, what do you believe with regard to the meaning or the meaninglessness of our existence?" To find the answer, Gedat takes the reader to Ur, Babylon, the Lower Nile, Thebes, Luxor, Karnak, Phelae, the Acropolis, Jerusalem, Marsaba, the Colosseum, the Pantheon, St. Peter's, Carthage, the temple of Anahuac, the Sun Temple in Peru, the Great Wall of China, the Forbidden City in Peking, Java, Indochina, India, and New York City. The book ends with a chapter on the "Transitoriness of All Things Human." Its last picture is the cross of the Gross Glockner, its last words are "For I am persuaded, that neither death, nor life . . . shall separate us from the love of God, which is in Christ Jesus our Lord." Thus the answer of the author is clearly given: "When we are done with this attempt to recapture that which passeth away, we are able as Christians in the name of that Gospel which passeth not away to come forth with the witness of a joyful 'nevertheless,' and to pronounce a ringing 'yes' to that life which God demands."

A great deal could be said *pro* and *con* about the "preaching" in Gedat's books. The Christian theology is admittedly weak in some places. Gedat's whole concern is expressed elsewhere: "I don't want to prove anything, I want to stimulate thinking. . . . Whoever does not wish to be disturbed, may call me a fool . . . and may sleep on." This book is stimulating and, at the same time, disturbing, but it is written in a captivating style, presenting much of the unknown past in word and picture. An ideal book for the living room.

WALTER G. TILLMANNS

To See Peter. A Lutheran Minister's Journey to the Eternal City. By Richard Baumann. Translated from the German by John M. Oesterreicher. New York: David McKay, 1954. 192 pages. $3.

Some favorable attention has been given to this book in certain Protestant circles, and the character of the book has often been misunderstood because the sub-title in the English translation is misleading. Apart from this, however, the contents should have made it clear that it is not a Lutheran but a Roman Catholic book. The author reports a journey to Rome during the recent Holy Year, and in connection with his account he discusses Roman faith and practice. This he does not as a Lutheran, for Baumann was admonished, tried, and defrocked by the Evangelical Lutheran Church in Wuerttemberg in 1947 for teaching doctrines and observing practices which are Roman Catholic. In this book, published in Germany three years after his dismissal as a Protestant clergyman, he expressly defends such Roman doctrines and practices as the sacrifice of the Mass, the invocation of saints, good works, indulgences, and mariolatry. His views cannot possibly be reconciled with the second part of the Augsburg Confession, and the very fact that Roman Catholic publishers have printed and reprinted the book speaks for itself.

HENRY P. SUHR

The Practice and Power of Prayer. By John Sutherland Bonnell. Philadelphia: The Westminster Press, 1954. 93 pages. $1.50.

This book, by the pastor of New York's Fifth Avenue Presbyterian Church, is based on sermons preached both at his church and on the "National Vespers" program presented over the A.B.C. Network. In the "Introduction" the author begins, "I BELIEVE IN PRAYER." He emphasizes the importance of actually praying (and not simply reading about prayer), and of praying at all times as well as at stated times, particularly in the

morning. To dramatize his convictions, Dr. Bonnell employs telling illustrations from the present and the past, both in the introductory portion and in the remainder of the book. "Prayer—A Limitless Power" is the title of the first chapter. The relationship of prayer and healing is discussed. The author refers also to the prayer life of such men as Presidents George Washington and Dwight Eisenhower.

In the second chapter Dr. Bonnell tells what prayer is not (e.g., a blank check, a rabbit's foot, or a "parachute project") and what it is—meeting God face to face. This is the greatest fact about prayer. There is no greater privilege than conversing with God and knowing that he always answers. Then the author asks, "Does Anything Happen When You Pray?" His answer is that "prayer releases the infinite resources of God" in men's lives and "is the divinely appointed means by which man cooperates with God in order to receive spiritual power." The next topic is intercessory prayer, prayer that is "doubly blessed:" it blesses the intercessor as well as him for whom he prays. Chapter Five is an interpretation of The Lord's Prayer, which the author divides into six petitions. The two usually called the sixth and seventh, he combines into one. The interpretation of each petition is quite brief. Then comes the chapter on Jesus' Gethsemane prayer. "We find that Jesus prayed with special concentration before taking each important step in his life." The final chapter answers questions on prayer, e.g., questions about proper objects of prayer, startling prayer promises in the Bible, and "unanswered" prayer.

This little book contains much to illustrate and stimulate. It wades into difficult problems of prayer in a manner no doubt appealing to the average person today. But there seems to be a tendency to look at prayer in itself as a power. God himself, the God of endless energy and mercy, could be brought more to the fore. There could also be more emphasis on the fact that the prayer that avails is the prayer of one rightly related by faith to the God who has revealed and reveals himself in Christ Jesus the Crucified. Nor is God's initiative in the realm of prayer stressed adequately, for God's Spirit it is who prompts man to pray.

LOWELL J. SATRE

Be Still and Know. By Georgia Harkness. Nashville: Abingdon-Cokesbury Press, 1953. 96 pages. $1.25.

This little book of prayers and poems is by the professor of applied theology at the Pacific School of Religion. On each of eighty-six pages there is a theme, a Bible passage, a poem and a prayer. It is evidently the poems that are intended to be central in the meditations. They stand out in bold print, and the book is divided into eight sections on the basis of the subjects treated in the poems, e.g., faith and aspiration, nature, the life of Jesus, etc. In the "Foreword" Miss Harkness tells how she "suddenly discovered the joys of writing poetry" while a teacher at Elmira College when a poet friend came to give a two weeks' course in versification.

The poems in this book employ a variety of rhymes, meters, lines and stanzas. Not a few are sonnets. Free verse is almost, if not entirely, lacking. One of the best poems is the one having the same name as the book, based on the verse, "Be still, and know that I am God." "A Sequence on the Beatitudes" seems at first sight to range beyond the meaning of these passages of Scripture, but on second glance its insights are appreciated. The "Sonnets of the Life of Jesus" have occasional "inspired" passages that inspire, but for poetry they seem to abound too much in information at the expense of imagination. In some of the "Nature Poems" there is a more dynamic quality suggesting "emotion remembered in tranquility," a disciplined creativeness. This holds for a number of the other poems also, particularly those for special seasons. But in the midst of some of the most impressive lines there are things that jar. Occasionally a line in a sonnet has eleven or nine syllables instead of the required ten. Trochaic meter intrudes where iambic is expected and vice versa. These inconsistencies and reversals do not give the impression of a bold, effective use of poetic license, but rather of "Homer nodding." Yet in spite of these little flaws, the author says quite effectively what she has to say.

The prayers are, on the whole, well conceived and in harmony with the Scripture and the poetic meditations. This little volume makes clear that One who hung on the cross "saw my need" and "suffered there for me." Its contents honor a God whose radiance (a favorite Harkness word) is reflected by his creation, including the author of *Be Still and Know.*

LOWELL J. SATRE

God Speaks. By Frederick W. Brink. Philadelphia: The Westminster Press, 1954. 96 pages. $1.

This book of meditations is written by a Presbyterian minister who is senior chaplain of U. S. Fleet Activities, Sasebo, Japan. It is Chaplain Brink's conviction that the strongest messages of the Bible are those which begin either with. "Thus says the Lord," or Christ's "I say to you." These meditations "are designed to let these personal voices speak again." There are three parts to the book, with twenty-eight daily readings in each. The three sections are entitled, "God Speaks," "Christ Speaks," and "Life Speaks." Each page includes title, meditation, Bible reference for suggested readings, and a prayer. The book suggests that the Bible selections for the day be read after the meditation and before the prayer. The Scripture passages for this purpose are well chosen.

The first meditation begins: "I am your God. I would speak with you. . . ." Even though one remembers the author's plan and purpose, such words strike one as being dangerous to use. This impression does not subside as one reads farther and finds God represented as saying: "Deep within you, where dwells your best self, you will hear my voice. Listen in the quietness of your heart and I will tell you of myself." . . . "Would you find Me? Look within." . . . "The best minds of the ages have sought me in philosophic discussion and theological dissertations, and to a certain extent have found me. But you can find me more perfectly than any of these. More than intellect and wise men arguing, the man who wakens to the realization that I am already within him and looks for me there is the one who finds me most perfectly." If one would put words in God's mouth, one must be absolutely certain that they harmonize with God's revealed Word; such words must be even beyond suspicion, or their devotional value nosedives.

Although there are some disturbing sections like the foregoing, let it be said that here is a devotional book that effectively digs beneath the surface. The author is not satisfied with the repetition of soporific clichés. Of the Samaritan woman, he writes, "Somehow, instinctively, she knew that when she found him he would erase an unsatisfactory past and replace it with a radiant future." Conscience is represented as saying, "When necessary, I apply a brake to your actions and a muffler to your mouth." The language of the prayers is often picturesque and telling, e.g., "We are at times the only Bible the careless world will read. Lord, keep us from blurring the type or smearing the page. Let the message of our lives stand clear and plain, so that even those who run may read it." "Life Speaks," the last third of the book, is perhaps the best for unmasking as well as inspiring the reader.

It would seem to the reviewer that many of us would desire and need a daily devotional guide centered more in God's forgiveness through the Crucified, Risen God-man. Yet there are surely some who could with much profit use such a book as *God Speaks* for thought provoking daily devotions during a quarter of a year.

LOWELL J. SATRE

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

Books Received

Ewald Mand, *The Unfaithful,* Muhlenberg, 1954.
Mary Miller, *The Greatest Gift,* Revell, 1954.
Waterink, *Basic Concepts in Christian Pedagogy,* Erdmans, 1954.
Gert Borgenstierna, *Arbete och Sakrament,* Stockholm, 1954.
Guenter Rutenborn, *The Sign of Jonah,* LSAA, 1954.
Peter Dalbert, *Theologie der Hellenistisch-Jüdischen Missions-Literatur,* Hamburg, 1954.
Edward Elson, *America's Spiritual Recovery,* Revell, 1954.
P. O. Bersell, *Christmas Voices,* Augustana, 1954.
Eberhard Mueller, *Värladen Har Blivit Annorlunda,* Stockholm, 1954.
The Christian Hope and the Task of the Church, Harper, 1954.
Edward J. Young, *Messianic Prophecies of Daniel,* Erdmans, 1954.
Edward J. Young, *Studies in Isaiah,* Erdmans, 1954.
Gerald Kennedy, *Who Speaks for God,* Abingdon, 1954.
Horton Davies, *Christian Deviations,* Philosoph. Libr., 1954.
Eugene A. Nida, *Customs and Cultures,* Harper, 1954.
Howard Conn, *The Hope That Sets Men Free,* Harper, 1954.
George W. Forell, *Faith Active in Love,* American Press, 1954.
Walther Bienert, *Die Arbeit nach der Lehre der Bibel,* Stuttgart, 1954.
Eric Grönlund, *Kyrkan Trots Allt, Stockholm,* 1954.
Sidney Tedesche, *The Second Book of Maccabees,* Harper, 1954.
20 Stewardship Sermons, Augsburg, 1954.
Rollins & Rollins, *Jesus and His Ministry,* Seabury, 1954.
The Interpreter's Bible, III, Abingdon, 1954.
Elmer A. Leslie, *Jeremiah,* Abingdon, 1954.
Lutheran Cyclopedia, Concordia, 1954.
Julius A. Bewer, *The Book of Ezekiel,* Harper, 1954.
Marjorie Lawrence, *The Singing Wind,* Vantage, 1954.
Harry L. Shapiro, *Race Mixture,* Paris, 1954.
Leon Roth, *Jewish Thought as a Factor in Civilization,* Paris, 1954.
Visser 'T Hooft, *The Ecumenical Movement and the Racial Problem,* Paris, 1954.
Theophilus Eisen, *This Old Leather Satchel,* Philadelphia, 1954.
Dallas Ruth, *The Road to Paradise,* Vantage, 1954.
Lord Russell, *The Scourge of the Swastika,* Philos. Libr., 1954.
Georgia Eberling, *One Summer,* Concordia, 1954.
Henrietta von Laar, *Joel and the Silver Trumpet,* Concordia, 1954.
Gösta Nordquist, *Troslivets Frigörelse,* Stockholm, 1954.